EMBRACING THE WINDS OF CHANGE:

RECOMMENDATIONS FOR SIL IN FURTHER MOVING THROUGH MISSIONAL PARADIGMS

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When the winds of change blow, some people build walls and others build windmills.

—Chinese proverb

The pessimist complains about the wind; the optimist expects it to change;
the realist adjusts the sails.

—William Arthur Ward

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ABSTRACT

SIL International is a large faith-based nonprofit organization founded in 1934. The organization's vision of holistic transformation through Scripture translation, language development, and an academic approach has not changed. However, significant shifts in the contexts in which SIL does its work require deep consideration of appropriate strategies and structures. This dissertation takes a broad look at what mobilizing, financing, and leading an increasingly multinational workforce should look like today. Means of exploration were consideration of Scriptural principles, review of relevant literature, research interviews with missions executives, and considerable reflection. The conclusion includes fourteen practical, but far-reaching recommendations for organizational change.

CHAPTER ONE

THE PROBLEM AND ITS SETTING

Introduction

> Occasionally, however, we might attempt to reconsider the entire situation, viewing changing circumstances through fresh lenses in the hope of noticing something different or seeing a factor we had previously overlooked or understated. But rethinking entire systems and their conditions is never an easy thing to do. It takes time, imagination, humility and deep reflection to understand what caused the current state and, above all else, a willingness to let go of past preconceptions.
>
> —Business strategist Richard D. Hames (2007, 118)

Problem and Setting

The problem I am exploring in this dissertation is what changes SIL International[1] could embrace in light of large paradigm shifts both in the world and in the Church's missiological understanding. The shifts in the world include the acceleration of global communication and transportation, the movement of ethnolinguistic peoples beyond their traditional homelands, and the dramatic growth of the Church in the global south[2]. Changes in missiological understanding

1. SIL originally stood for Summer Institute of Linguistics, when there was an annual training program in the summer. Today the organization simply uses the name "SIL International" or "SIL." SIL should not be mistaken as being one of the Wycliffe organizations. However, one historian I cite (Boone Aldridge) uses "SIL-WBT" in light of the past close association between SIL and Wycliffe Bible Translators, while another (Todd Hartch) uses the phrase "the SIL."

Recognizing that some readers may not be aware of, but would also be interested in, the history of SIL and the related Wycliffe organizations, Appendix A briefly reviews the development of these organizations. That historical review provides additional context for the current challenges addressed in this dissertation.

2. I use the phrase "global south" to refer to the peoples of Asia, Latin America, Africa, and the Pacific. For the same peoples, other authors use terms such as "global south and east" or "Majority World" or "Two-thirds world" or "Developing world." In contrast to "global south," I use the term "western" to refer to peoples from a European ancestry who are not Latin American. All such terms have limitations and problems, especially in a world of rapid demographic and cultural shifting and mixing. In particular, I recognize that the terms western and global south combine together large numbers of people with significant cultural differences among them. But despite their limitations, the utility of these terms is still recognized as at least a starting point for certain conversations.

I have intentionally chosen not to capitalize the ordinal directions (e.g., west, south) nor their adjectival forms (western, southern, etc.) as a reminder not to allow cultural differences to become

include embracing of the concept of the mission of God across different historic streams of Christianity and the rise of the involvement of the Church of the global south in cross-cultural missions. I am not suggesting that SIL has not already made many changes in strategy and structure over its 85-year history. But the current pace of missional change mandates deep reflection in order to continue to adjust to God's movements. I am not assuming that SIL is the right "container" for all workers of the movements that it now represents, but I do want to make sure SIL is positioned to make its best contributions. To do so requires fresh consideration of strategies and structures.

SIL (and the Wycliffe organizations[3] which were in effect one department of SIL in the past, but now are partner organizations), along with Bible societies and a number of smaller organizations, are committed to Bible translation.[4] The Bible translation strategy of missions is foundational (Robert 2009, 35; Shenk In Ott and Netland 2006, 11; Plueddemann In Ott and Netland 2006, 257) and has been successful as attested by numerous authors. Scottish missions historian Andrew F. Walls asserts "Bible translation as a process is thus both a reflection of the central act on which the Christian faith depends and a concretization of the

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ideologies. But I keep other authors' preferences when citing their works. In addition, I retain capitalization with headings and with country names, e.g., South Korea or South Africa.

3. My focus in this dissertation is on SIL International, but many of the points apply equally, if not more so, to other related organizations, especially Wycliffe USA and the Seed Company. I hope that this dissertation may be of benefit to other organizations as well.

4. SIL is not only involved in Bible translation, but from the earliest of days has been committed also to language development and academic practice. This threefold commitment has been expressed in the past in the form of the three Ends of SIL: "SIL exists to the end that:

1. In this and every generation, language communities worldwide have access to Scripture and related materials in the languages that serve them well. Individuals and communities of believers are engaging with them for personal growth and in transforming their society, and
2. Language communities have increased their capacity to develop their languages in ways that benefit them and relevant institutions have increased their capacity to support language communities in that process, and
3. Individuals and communities benefit from our contribution to an increasing body of knowledge regarding the world's languages and cultures, and to the academic and professional disciplines related to language development." SIL Board, 2013.

commission which Christ gave his disciples. Perhaps no other specific activity more clearly represents the mission of the Church" (1996, 28). Ghanaian theologian Kwame Bediako makes the astounding statement that, "It is to the credit of the modern missionary movement from the West that, in contrast to the mission to Europe in earlier times, the history of modern mission could be written as the history of Scripture translation" (2004, 16). Gambian professor of history Lamin Sanneh affirms, "The issue is not whether Christians translated their Scripture well or willingly, but that without translation there would be no Christianity or Christians. Translation is the church's birthmark as well as its missionary birthmark: the church would be unrecognizable or unsustainable without it" (2003, 97).

But in a way that is counterintuitive to some people, organizations that are successful in their "theory of change"[5] need to let go of previous strategies and structures in order to embrace new ways of working appropriate for their new contexts. Strategy myopia occurs when "organizational belief systems prevent leaders from contemplating strategies that do not fit the prior beliefs based on past success" (Schein 1992, 300). Sociology professor Jon Miller warns,

> 'Trained incapacity,' Robert Merton tells us, 'refers to that state of affairs in which one's abilities function as inadequacies or blind spots. Actions based upon training and skills that have been successfully applied in the past may result in inappropriate responses *under changed conditions*. An inadequate flexibility in the application of skills will, in a changing milieu, result in more or less serious maladjustments' (2003, 127, emphasis in original).

Walls has noted the "infinite translatability" of Christianity is what makes it unique (1996, 22), but what happens when it is time to translate a translation organization into a different era? My motivation for this Doctor of Ministry study program is to learn (and share) how SIL, an established, historically western, missions organization can continue to translate itself into an organization that is both missiologically sound and relevant for today.

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5. A theory of change is a model of how an organization believes it can contribute to change in societies. It displays a series of causal linkages that connect the organization's mission (activities) to its vision (downstream results). For more see *Theory of Change: A Practical Tool For Action, Results and Learning Prepared for the Annie Casey Foundation*. Seattle: Organizational Research Services. 2004. Available at http://www.aecf.org/resources/theory-of-change/.

An important starting point is honesty and humility about SIL. We will not understand who we need to become without acknowledging who we are. "'Humility is not another word for hypocrisy; it is another word for honesty,' [British pastor and author John] Stott says. 'It is not pretending to be other than we are, but acknowledging the truth about what we are'"(Yates 2001). In their book, *When Helping Hurts*, American authors Corbett and Fikkert warn of the dangers of insufficient humility: "One of the major premises of this book is that *until we embrace our mutual brokenness, our work with low-income people is likely to do far more harm than good*" (2009, 61, emphasis in original). Further, they warn of a variety of forms that pride can take as paternalism: resource paternalism, spiritual paternalism, knowledge paternalism, labor paternalism, and managerial paternalism (ibid., 110–112). Some of what I say later in this dissertation about SIL (and related organizations such as Wycliffe USA and the Seed Company) could be taken as harsh critique. But my hope is that my motivation of honestly, humbly wanting to help SIL improve is apparent.

And we must pair humble honesty with bold questioning. As American Catholic church planter Vincent Donovan has said, "Never accept and be content with unanalyzed assumptions, assumptions about the work, about the people, about the church, or Christianity. Never be afraid to ask questions about the work we have inherited or the work we are doing" (1978, 196-7). Again, it is not my purpose to be irritating or overly critical, but as I question the deeper dimensions of the organization, the reader may see, as I have seen in myself, opportunities for repentance.

Centuries ago British pioneer missionary William Carey noted our obligation to use *means* to accomplish God's purposes in this world (*An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens*, 1792). This dissertation seeks to question our assumptions in SIL about our means and inquire as to what new means are appropriate in the new missiological environment in which we find ourselves. Andrew Walls has said, "Perhaps there is now an obligation of Christians to 'use means' better fitted for two-way traffic, fellowship,

for sharing, for receiving, than have yet been perfected" (1996, 260). Walls notes that there have been three means historically necessary for missions: 1) a corps of competent and committed personnel, 2) a form of organization to mobilize and maintain these people, and 3) sustained access to specific locations (2002, 200; repeated by Stanley In Stanley 2001, 28). Regarding the first, there have been huge changes in the demographics of Christianity globally (cf. Jenkins 2002, Johnson and Ross 2009), and therefore also that of the workers committed to the expansion of God's Kingdom (cf. Jenkins 2006). Regarding the third, political backlash against the west and new means of communication[6] and transportation have respectively closed and opened access to specific locations. If numbers one and three have changed, therefore so also must number two, the organizational form. As British missionary and missions lecturer David Smith has said, "What is clear by now is that both the concept of mission as one-way movement from Christendom to the un-evangelised world, and the structures devised at the close of the eighteenth century to facilitate that movement, have been overtaken by historical developments that render them increasingly irrelevant and redundant" (2003, 116).

The "west to the rest" missiological paradigm (Escobar 2003a and b, Hill 2016, Yeh 2016, etc.) dominated when SIL started, and "west to the rest" is still an accurate description of most of the current flows of funding and personnel within SIL (as well as Wycliffe USA and the Seed Company). "Although the doers of BT [Bible translation] today are predominantly from the global south, much of the institutional power remains in the north" (Maxey 2013).

Even as the ramifications of the shift of the demographic center of gravity for Christianity from the west to the global south have not been fully grasped and reflected in theological education (Korean pastor and former associate professor Moonjang Lee In Burrows, Gornik, and McLean 2011, 80; Walls 1996; American theologian and current president of Asbury

6. While technological means of access must be factored into number three today, the role of primary (versus tertiary) communication in Bible translation and language development, as in all integral mission work, must not be underestimated.

Theological Seminary Timothy C. Tennent 2007; Sierra Leonean professor of world Christianity Jehu J. Hanciles In Kalu and Low 2008; English Professor Emeritus of New Testament Studies Richard Bauckham 2004, etc.), so also many traditional missions agency structures and practices have not changed.[7] The demographic shifts are not just population figures to be aware of, but have very real consequences for the location and identity of today's missions force.

David Smith has noted,

> Most of the frustrations and dilemmas facing traditional missionary organizations and their supporters today arise from the fact that modern mission agencies came into existence in order to facilitate mission at frontiers far away in Africa, Asia, and Latin America. The institutions and structures of mission designed to operate at these frontiers have remained in place at a time when the geographical, cultural, and social location of mission has moved elsewhere. (2003, 10–11)

Smith also says that ". . . neither the conservative *business as usual* response nor the *radical revisionist* approach to the present crisis in mission are adequate . . ." (ibid., 10). As American professor of missions James E. Plueddemann has said, "The globalization of world missions calls for sending structures that make it possible for the church anywhere in the world to play a vital role in fulfilling Christ's commission anywhere else in the world" (In Ott and Netland 2006, 259).

In *The Missionary Movement in Christian History*, Walls (2002, 17) warns that the status quo may actually be harmful: ". . . one can envisage a time when some missions, like some monasteries, come to divert and obscure rather than to act as channels of the concerns of the kingdom. In using the kingdom test of Christian expansion, we must give no final and absolute value to even the radical and innovative movements, or to the dearest to ourselves." Walls warns of the danger of a sense of calling lapsing into a sense of chosenness (2002, chapter 10).

In a historic review of the Basel Mission, sociology professor Jon Miller (2003, 183) notes how ". . . basic beliefs shaped organizational strategies, limited structural choices, and

7. The same is also true in North American churches. See Roxburgh and Romanuk, 2006.

caused the persistence of burdensome arrangements far beyond their practical utility." In a similar way I have heard some SIL colleagues question the need for change in light of historical success. Seeing how historic strategies and structures do not fit current realities is not apparent to them. In a personal interview, Executive Director of Oxford Centre for Mission Studies Paul Bendor-Samuel, citing Bosch, told me that he observed many agencies wanting to move away from “west to the rest” strategies, but still operating with historic Christendom models and very preoccupied with pressing pragmatic issues.

British missions director and consultant Richard Tiplady says, "If mission agencies, in their structures, procedures, and ethos, reflect the worldview of the generations which formed them, then these are not sacrosanct. Like all cultural forms, they are contingent, relative, and subject to evaluation by other cultural norms and by the Bible" (In Taylor 2001, 463). Leading Latin American theologian Samuel Escobar also notes the need for new missional structures in light of global demographics and finances: "Indians, Brazilians, Koreans or Filipinos engaging in mission today bring a new set of questions about Christian mission, the way it will be supported, the lifestyle of the missionaries, the methods they will use, the mission fields to which they will go" (2003b, 19). In surveying the development agency world, professors Marc Lindenberg and Coralie Bryant echo, "It has been pointed out that, 'most importantly, the 21st century will require changes in organizational behavior and ethos that are built on new attitudes and ways of working'" (2001, 32). In thinking of Christian missions, Walls specifically calls for a new type of sodality that is more reciprocal in nature (2002, 253–254) and of a different economic order (2002, 259). Both of those descriptors seem relevant to the organizational paradigm shifts we need to undergo.

American professor of missions and urban church studies Francis M. DuBose both affirms the need for missions structures and the need to challenge the forms they take:

> As we move into the era of interdependency in which every part of the world Christian community draws upon the strength of every other part, what implication does this have for our traditional missionary structures? As we have always been changing in structure

> and in the language we use to describe those structures, so we are changing today. So shall we change in the future. So we must ever change to stay current with a dynamic gospel as it takes shape in a changing and complex world. (1983, 141-142)
>
> As long as there are those who have never heard the gospel, as long as there are communities without the church, as long as there is sin and oppression, as long as there is hunger and poverty, as long as there is one soul longing for a loving word from someone, we shall need structures for mission. There may be better ways to name them and better ways to direct them, but we need them. We need them all over the world, and they are emerging all over the world. (ibid., 143)

Missionary and missions professor Charles R. Taber likewise encourages deep questioning of strategies and structures. He points out how mission agencies tend to assume that their goals and structures are working and therefore do not question them when the churches where they are working become involved or take over. But the churches may be uninterested and uninvolved in foreign ways of operating, leading the agencies to wrongly assume that the local people have no vision or initiative (In Rickett and Welliver 1997, 67–68).

The organizational challenges considered in this dissertation are not new. Thirty-eight years ago, missions authors Vinay Samuel and Chris Sugden expressed concerns that multinational missions agencies were copying the behavior of multinational corporations, causing them to hinder the mission of the gospel (1982, 449). Twenty-one years ago professor emeritus Ted Ward asked,

> 1. Do our organizational patterns, management styles, and strategies of mission reflect the lessons learned from colonial and postcolonial experiences?
> 2. Are the church's global scope, its international partnerships in mission, and the necessity for a serving posture adequately reflected in the managerial decisions about missionary deployment?
> 3. Are our organizations taking adequate account of the upsurge of local-church participation and ad hoc missionary initiatives? (1999, 146)

A 2016 Missio Nexus survey of missions agency CEOs and church leaders asked the question (without answering it), “Do we have models in place to see the face of leadership change or adapt to the new realities of a growing Majority World presence on our teams and in our organizations?” (VanHuis 2016, 40). The challenges may not be new, but the need for answers is more compelling than ever.

Evidence for the need for organizational change specifically in SIL has come through disturbing questions such as the following ones that have occurred to me in my role as a leader in SIL:

- Why is it easier to recruit Americans than Filipinos?
- Why do our systems make it financially advantageous to recruit more from the west but disadvantageous to recruit more workers from the global south, even when the number of competent and motivated workers from the south is growing while the number from the west seems to be declining?[8]
- Why do supporting churches in my home country continue to refer to the missions field as overseas?
- What are the right linkages between national or local realities (which have changed dramatically in certain dimensions) and our international organizational services?
- What does the disruptive influence of computers, the internet, and mobile phones mean for the geographic location of and distance between missionaries?
- What is the center, what are the margins, and what are the effects of globalization upon them—not only in economics and education, but also in mission (sodality) structures?
- Why does there seem to be an unwritten rule that it is better for global south workers to work for national Wycliffe organizations and westerners to work for SIL? Is there something inherently (albeit unintentionally) racist in these Wycliffe and SIL assumptions?

8. And even when SIL Board Executive Limitations would seem to prevent it:
The Executive Director shall not fail to ensure that in its staff management practices the Corporation does not discriminate on the basis of race, gender, color, or national or ethnic origin. The Executive Director shall not allow decision-making policies or practices that unreasonably exclude or restrict the participation of relevant staff and stakeholders.

In selecting personnel to serve in leadership roles, the Executive Director shall not fail to consider diversity of gender and of nationalities, as well as possible candidates from outside of SIL and Alliance Organizations. (internal document)

- How should we combine the greater amount of money currently in the west with a greater number of Christians in the south, in ways that are glorifying to God?
- Why has the role of the Church in our work become more confusing?
- What roles do SIL and western Wycliffe organizations need to abandon in order to "cut out the middleman" (cf. Carpenter and Shenk 1990)?
- How can the donor-to-frontline ministry relationship chain be shortened so that accountability can better flow in all directions (cf. Lederleitner 2010)?
- Why is it that missions structures and support strategies that have worked for the west do not seem to work for "the rest"?
- Why does so much of our work seem fundamentally unsustainable despite all our thinking and talk about sustainability?
- Why do so many missions organizations have such trouble getting along with each other?
- Why do some problems in SIL keep recurring, even when there is a change in leadership?
- Incarnational approaches have been important historically in SIL's approach to language programs. As SIL becomes more of a services organization, what does an incarnational approach look like?

Without answers to such questions I fear that SIL will become increasingly irrelevant for God's purposes in a changing world. In this dissertation I will not attempt to specifically answer each one of these, but will address a list of the generalized problems they represent.

Given the historical problems and current contextual challenges facing traditional western missions and development agencies, some might suggest it would be easiest to just allow them to die a natural death in order to create space for what must come next. But in looking back at history, missions professor James E. Plueddemann observes that

> it took 150 years for Protestant missions and 250 years for English-speaking Protestants [after the Reformation] to become involved systematically in world missions. Why did it take so long for the Protestant church to catch the vision for worldwide evangelism? Patrick Johnstone argues that a primary reason the Reformers did not become involved in world missions was because they dismantled the religious orders, the mission agencies (1998, 77). Could it be that when the Reformers dismantled the religious orders they dismantled the agency used of God for the task of world missions? Possibly the Protestant church lost its vision for world missions because it lost the agency used of God to fulfill Christ's commission. 'In abolishing rather than reforming the monasteries and orders, the Reformers destroyed the only contemporary model for engaging in mission beyond the frontiers' (Dowsett 2001, 112). (In Ott and Netland 2006, 265)

This suggests that the way forward should be one of reform rather than dismantlement (whether slowly or quickly).

Finally, I am finding that the value for reform of simply talking about the growth of the Church in the global south and of repeating the phrase "from everywhere to everyone"[9] has been exhausted. What is needed now are new organizational models of effective missional work. I know that SIL is not alone in facing this challenge and hope that my work may be of benefit to other organizations who are facing similar challenges.

Research Question

Changing missiological paradigms call not only for fresh expressions of motivation, but for profound changes in values, the diversity of the workforce (and therefore changes in mobilization, evaluation, and remuneration), leadership, organizational structure, and relations with other organizations. Rather than making my research task easier by narrowing it to one very specific aspect of organizational change, I have instead chosen to keep my scope as broad as possible. In a complex, interrelated world we don't have the luxury of solving problems one at a time, as if they were isolated. For that reason, I am asking a number of significant

9. I find this oft-repeated phrase of "everywhere to everyone" unhelpfully hyperbolic, simplistic, and nonstrategic in perspective. For example, there are not Yemeni Christian missionaries going to South Korea and why would there be? How about "From anywhere to everyone"? Or "From wherever the Kingdom is to wherever it is not"? As will be mentioned shortly, my own preference is for "the whole Church taking the whole gospel to the whole world".

subquestions in addition to the main dissertation question about how SIL needs to change in light of shifting contexts and missiological paradigms. In particular, significant subtopics and related research questions include:

- Recruitment: What approaches to recruitment (or mobilization) will work for all the people in every place who are called to be involved in the calling of SIL? This topic is significant because, as Aldridge (2018, 201) has pointed out, it has been a recognized problem in SIL for many years. Any organization that is not onboarding new staff eventually has no future.
- Remuneration: What does equity in remuneration look like for both global south and global north/west workers? Major fissures have developed even among western workers because of different remuneration strategies.
- Strategies: What practical strategies provide next steps in moving through the missiological paradigm shifts? Do effective glocal strategies exist?
- Structure(s): What organizational structure(s) best fit a global workforce? How can our structures account for local, national, and global realities?
- Organizational culture: How can we promote widespread understanding among SIL staff of our organizational culture and its effects? How can we develop a culture that better honors God and doesn't interfere with our strategies? What organizational culture best allows national grounding (including national staffing and national funding) along with international coordination?
- Organizational partnerships: What changes need to happen in SIL in order to cooperate with the growing proliferation of local, national, and international organizations with whom we share common causes? How can partnerships contribute to the unity that the Lord expects of us?

In asking questions about multiple organizational aspects, I have chosen to look to multiple sources for answers. They can be summarized by four (overlapping) R's: reviewing, reading, research, and reflection.

My first approach in discerning a way forward came from reviewing important Biblical and theological foundations. Related to class assignments, I examined what I believed were the Scripture's[10] primary teachings on missions, development, and leadership. This was enriched through the challenge of interactions with the student cohort and related reading.

Simultaneous with the reviewing came reading. My exploration included reading of relevant missiological, development, organizational, and leadership literature to enable critical evaluation of current issues. I also selectively read literature on history (both general missions history and SIL's history) and theological literature related to the most salient missiological topics (e.g., reconciliation, incarnation).

Third, I sought answers to my dissertation questions through research, specifically interviews. The necessity of interviews became apparent since relatively few missions organizations have taken the time to document their current struggles or their attempts (whether successes or failures) to respond to changing missiological paradigms. I identified other missions and development agencies that have also perceived a need for change and queried their leaders as to what precedents have been set and what they are learning.

And fourth, in this dissertation I propose answers obtained through my own reflections. Many of my reflections came, of course, in response to literature I had read or individuals with whom I interacted.

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10. Out of reverence I choose to capitalize the words
    - "Scriptures" when referring to the Bible,
    - "Church" when referring to the global body of Christian believers, versus "church" when referring to a local congregation
    - "He," "Him," and "His" "when referring to God,
    - "Kingdom" when referring to God's Kingdom, and
    - "Trinity" and "Trinitarian".

But I keep other authors' choices of capitalization when citing their works.

Thesis

My thesis is that recruiting, supporting, and leading the increasingly multinational missions workforce of today require significantly different strategies and structures than have existed until now. This thesis will be tested through interaction with the Scriptures, relevant literature, and missions/development executives.

Overview

The purpose of this first chapter was to explain the real-life problems with which I am struggling, to express the resultant research questions I am asking, and to state my thesis. Having done that, I will proceed to outline the subsequent chapters in this dissertation.

In chapter 2 I cover Biblical and theological/missiological foundations for my dissertation explorations. This is accomplished by first presenting one-sentence definitions for Christian mission, Christian community development, and Christian leadership. These definitions are expanded to explain the Biblical concepts and personal convictions behind them. From there I go on to speak to six additional Scriptural themes that are important missiological keys to answering my dissertation questions. Later in the dissertation I explicitly connect each of these themes with the answers I propose.

Chapter 3 is dedicated to reviewing relevant literature. Because I read extensively, this chapter is long. It is organized around a series of challenges that emerged from my reading. Those observations and critiques are from a variety of sources, but I have tried to pay special attention to global south authors because of their significance for the future and their ability to see what I cannot due to my embeddedness in western culture.

Chapter 4 provides details of my research design. My research consisted of interviewing Christian missions and development leaders about how they were responding to the challenges I have been perceiving.

The first part of chapter 5 summarizes insights from the interviews and is illustrated with quotations. Comments are organized according to the challenges elucidated in chapter 3 from the literature. Then I go on to make specific recommendations for action by SIL leadership. These recommendations are not just spontaneous ideas, but are substantive and the result of integrative missiological inquiry where theology, the social sciences, and the cultural context are in dialogue with each other (Koeshall In Gilbert, Johnson and Lewis 2018, 268–269). After concluding statements, I offer some suggestions for further exploration in an appendix.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL FOUNDATIONS

Introduction

Of critical importance to this dissertation are Scriptural perspectives on the issues being explored. As one missiological researcher has put it, I acknowledge a “Scripture-is-dominant bias” (Grant in Gilbert, Johnson, and Lewis 2018, 17). This is so not only because of my own convictions, but because it is considered essential by the organizations I represent—and hope to influence—through this dissertation. It is only through Scriptural scrutiny that we can judge a fruitful way forward. As Samuel Escobar has written, ". . .activists need continual reminders that a practice that is not placed periodically under the light of God's Word may become the ritual perpetuation of a tradition that is fruitless from the perspective of God's kingdom" (2003a, 171–172). Professor Emeritus of New Testament Studies Richard Bauckham says that our pursuit of missions is not progressive, but rather, "We are always beginning again from the biblical narratives that still open up unexpected possibilities for our own future within the future of Jesus Christ." (In Goheen 2016, 33).

In this chapter, I will make a modest attempt at providing **definitions** for mission, development, and leadership from a Scriptural perspective. These three terms were chosen because of their foundational nature to my dissertation and the structure of the DMin study program. The topic of mission is critical to this dissertation because it guides what SIL International should be doing as a participant in God’s mission. Development is likewise important since SIL has had a development agency approach since its founding. The topic of leadership is relevant to my dissertation interests because significant leadership is required for the kinds of organizational changes I am exploring with the missiological paradigm shifts from

"west to the rest" to "the whole Church taking the whole gospel to the whole world."[1] Furthermore, the organizational changes I envision require changes in leaders themselves (including me). After unpacking those definitions, I will lay out various additional Scriptural **themes** that are relevant to the issues explored in this dissertation.

Attempting these definitions and themes runs the risks of trying to include too much or not including enough. As Brazilian World Vision International Vice President Valdir Steuernagel confesses, "I see myself moving between a narrower and a broader understanding of mission, and struggling to keep the specificity of mission, while at the same time affirming its inclusiveness" (In Walls and Ross 2008, 64). So on the one hand I make no claims of comprehensiveness or novelty on any topic. Other authors (e.g., Wright, Bosch, Winter and Hawthorne) have written 500+ page tomes on aspects of the topics I address. And yet I acknowledge that any attempt to maintain a reductionistic posture regarding missions is surely misguided. French seminary professor Lucien Legrand warns,

> At all events, one must surely keep in mind the various ways of reading the Bible, and thereby avoid, if at all possible, an unconscious reduction of mission to a single type. Readers with blinders on, who prioritize one text over others, besides dangerously impoverishing the biblical message, will readily incline to exclusivism and fanaticism . . . .The Bible is not reducible to John or Paul or Exodus or Genesis. On the contrary, the correlation of all these currents of thought, which are inspired by the same Spirit, lends them mutual illumination and balance. (1990, 6–7)

South African missiologist David Bosch concludes, "We shall, after all, never reach the point where we will have established once and for all the 'biblical foundations for mission'" (In

1. The 1974 Lausanne Covenant, largely written by John Stott, includes the sentence "World evangelization requires the whole church to take the whole gospel to the whole world." In writing about this for *Christianity Today*, missiologist Christopher J. H. Wright cites Dutch theologian Willem Adolf Visser't Hooft as having previously written in 1961, "The command to witness to Christ is given to every member of his church. It is a commission given to the whole church to take the whole gospel to the whole world" (2009). Johnson and Wu cite an even earlier reference: "This saying had its origins in the World Missionary Conference in Edinburgh in 1910, but was first articulated by Dutch missiologist Johannes Hoekendijk in 1951 in a World Council of Churches publication" (2015, 108).
For the purposes of Bible translation we could say that the paradigm to pursue is the "whole Church taking the whole Bible to the whole World."

Gallagher and Hertig 2009, 6). My intention, then, is simply to bring Scriptural concepts to “front of mind” (consciousness) before I take up various topics later in the dissertation.

Likewise, I make no claims to an objective or universal expression of biblical missiology. Theologians now commonly recognize that culture affects our interpretation of Scripture (Korean pastor Moonjang Lee In Walls and Ross 2008, 148). As Legrand has said, “The worst subjectivity would be the hypocrisy of pretending to be neutral and objective. Genuine objectivity consists in entering genuinely into dialogue with the text, in honestly listening to it, and in a willingness to be deeply disturbed by this hearing” (1990, xiii). Danish theologian Johannes Nissen asserts that careful reading of the Scriptures will not lead to a single missiology, but to a variety of missiological perspectives (In Hill 2016, 431). It is my hope that, just as I have been encouraged by other authors from other cultures at other times, this dissertation may encourage SIL colleagues in their own missiological journeys.

While my view is limited by my individual and cultural experience, it is also enlarged by my participation in community. As Professor of New Testament David deSilva articulates,

> It has become a truism that one's social location shapes one's ability to see what is in a text and to hear what that text is challenging one's community and oneself to desire, to do, and to become. Social location both opens up possibilities for engaging a text and limits the possibilities for engagement: the lenses cast over our eyes by our social location, its ideologies, and its interests threaten to eclipse facets of the text, especially at those points where Scripture would most challenge the ideologies and interests that drive the society in which we have been nurtured. A reading informed by conversations about the text from multiple social locations, by contrast, allows us to triangulate beyond the blinders of our own social location, to see much more of the vision for discipleship and life together in the text, to hear more clearly its challenge to us within our social location (hence, its fuller relevance to us). (In American professor of New Testament Craig S. Keener and Guatemalan-American professor of Old Testament M. Daniel Carroll R (Rhodas), eds. 2012, 39–40)

Nijay Gupta, American Assistant Professor of New Testament, (ibid., 59) likewise affirms the value of triangulation and the need for a community of interpretation. Therefore, the deeper value of this exploration of Scriptural concepts will be in its prompting of communal dialogue with others in my organizations.

Definitions

Definition of Christian Mission

Without any further introduction, I provide the following terse definition of Christian mission, but then elaborate on each of the underlined words or phrases:

> *Christian mission means participation in the global mission of God by responding to a specific calling from God related to extending His Kingdom through proclamation and demonstration in a manner guided by the Scriptures and the Holy Spirit.*

Participation

Participation is a necessary component of Christian mission because mission requires commitment and exertion of effort (Shambare and Kgatla 2018, 5). While Christian mission must be informed by thinking and reflection, it is not passive or theoretical. The call we have received is a call to action. Old Testament and missions scholar Christopher Wright says, "Fundamentally, our mission (if it is biblically informed and validated) means our committed participation as God's people, at God's invitation and command, in God's own mission within the history of God's world for the redemption of God's creation" (2006, 22–23). Puerto Rican Professor of World Christianities and Mission Studies Carlos Cardoza-Orlandi provides an easy-to-understand definition of mission in saying that "Mission is the participation of the people of God in God's action in the world" (2002, 15).

Highlighting participation is not meant to suggest that Christian mission is for an elite few. It is one of the great tragedies of Christian history to see how few believers have participated when, as Wright suggests, the calling is for all of God's people. Commenting on the tendency to emphasize the word "go" in Matthew 28:18, Legrand (1990, 79) says, "It is curious to observe, with even the most competent translators, the insidious temptation to reduce mission to the sole schema of the romantic image of the missionary!"

Participation, both individual and corporate, is a privilege since it is the prerogative of God to include us in His mission. "We should celebrate God's mission with gratitude because, although we are not the sole or most important partner, God has given us the privilege of participating in such a marvelous way that he uses our limited services and transforms them into instruments of his grace" (Latin American theologian Orlando Costas 1979, 93). Inviting participation also is an important component of successful community development (Chester 2013, 158 ff.; Befus and Bauman In Butare-Kiyovu 2010, 97; Bragg In Samuel and Sugden 1987, 44) and of contemporary understandings of leadership (Ladkin 2011, Grint 2010).

Global

God's mission is a global (universal) one, consistent with the scope of His creation of all things. God loves the entire world (John 3:16), does not want anyone in the entire world to perish (2 Pet 3:9), and assures us that the entire world will be represented in heaven (Rev 7:9). "Perhaps the best-known feature of the early Christians was their sense of world mission. . . . The truth that the early Christians believed had been disclosed in Jesus was *for* the world because it was *about* the world" says Sri Lankan IFES senior leader Vinoth Ramachandra (1996b, 224, emphasis in original).

Sometimes the adjective "global" is used to modify the word "missions" to mean "overseas". That is not my intent. "By 'mission' I do not wish to imply some mystical doctrine of saltwater, i.e., that 'mission' only happens once you have crossed over some 'clear blue water'" (Richard Tiplady, Principal at Scottish School of Christian Mission, In Taylor 2001, 465). Bosch has likewise noted the perpetuation of the "geographic myth that mission had to do only with distant countries" (1995, 31). "This [realization of the potential of one's baptism] demands the centrifugal movement of lives, but its authenticity is not simply measured by geography" says British Catholic missionary and professor of theology and culture Anthony Gittins (2002, 12).

God’s mission is both personal and cosmic: "The gospel of Jesus Christ is a personal message—it reveals a God who calls each of his own by name. But it is also a cosmic message—it reveals a God whose purpose includes the whole world" (Ecuadorian missiologist C. René Padilla 2013, 27).

Mission/Mission of God

Fundamentally, to be on mission means being sent; the word “mission” being derived from the Latin *missio*, meaning “send”. A mission involves sending according to a specific calling for a particular purpose and often involves crossing boundaries that can result in hardships. See below for more on the theme of “sentness”.

Regarding the crossing of boundaries, mission historian Dana Robert has said, “. . . mission is . . . the multi-directional movement of Christians who have crossed boundaries to share their faith” (2009, 3). Historically missions has often been considered as involving a crossing of national boundaries, but other boundaries are in view as well—cultural, linguistic, lifestyle, etc.—even the boundary between belief and unbelief. Lutheran missiologist James Scherer says that the mission of the Church can be defined as moving across the boundary between faith in Jesus Christ and a lack of such faith (In Bosch 2011, xix).

God’s mission involves reconciliation of everything to Himself through Christ (Col 1:15–20), who was sent to earth as an expression of God’s love (John 3:16) and in the power of the Spirit (Luke 4:14). Missiologist Allen Yeh (2016, 139) agrees when he writes, "2 Corinthians 5:9, 'God in Christ, reconciling the world to himself.' . . . is perhaps *the* best definition of mission in the Bible, with the acknowledgment of the *missio Dei* (God as prime mover) and taking the broken and restoring it to wholeness, whether that be the physical body or the spirit or institutional structures or relationships." Four major areas of reconciliation are the reconciliation of people to God, people with themselves, people with their neighbors, and people with the rest

of creation (Medical Teams International n.d., 3). More about reconciliation can be found below as it is one of the themes explored further.

Christian mission (the mission of the Church) should be positioned as a response to God's mission. God planned, initiated, maintains, and will complete His mission (Fernando In Taylor 2001, 192). Several authors, including David Bosch (2011, 400), have proposed that the Church is best viewed as an instrument for God's mission. Christopher Wright put it this way, "It is not so much that God has a mission for his church in the world, but that God has a church for his mission in the world. . .mission was not made for the church; the church was made for mission—God's mission" (2006, 62). The Church is one instrument for God, therefore the Church's mission is not the entirety of God's work in the world (former Wycliffe UK Director Eddie Arthur In Butare-Kiyovu 2010, 49). We participate in mission because of God's participation in mission. Our motivation for mission should be the same as God's, namely, love. Remembering that mission first belongs to God keeps us hopeful and humble.

Calling

The concept of calling (Latin *vocare*, related to "vocation") is important for every Christian's work, including the work of those who are missionaries. Callings are subjectively received by a person and objectively confirmed by others in Christian community (as we see in the commissioning of Barnabas and Saul in Acts 13:2–3). "Christian mission is ultimately the radical activation or flowering of the baptismal call that Christians share with each other and with Jesus Christ, in whom they are united" (Gittins 2002, 12).

Without an understanding of being called by God, the impossibilities of Christian mission will cause one to give up. The theme below of being sent is related to the notion of being called. Bosch cites the 1952 meeting of the Faith and Order Commission of the World Council of Churches, held in Lund, Sweden, as saying that calling and sending combine in that "the church was always and at the same time 'called out of the world and sent into the world'" (1979, 15).

Extending His Kingdom

Jesus taught us to work and pray (Luke 11:2) for His Kingdom to be extended. "Because the kingdom has been inaugurated in Jesus Christ, the mission of the church cannot be properly understood apart from the presence of the kingdom. The mission of the church is an extension of the mission of Jesus. It is the manifestation (though not yet complete) of the kingdom of God, through proclamation as well as through social service and action" (Padilla 2013, 205). Similarly, Costas says, "The kingdom serves as the frame of reference for the mission of God . . . . The participation of the People of God in his mission will have to be directed, therefore, by the message of the kingdom" (1982, 91). Missiologist and LifeWay Research executive director Ed Stetzer agrees, saying, “Central to God's mission is the establishment of a kingdom. In fact, the kingdom is the focus of God's mission, and that kingdom mission involves the whole of creation" (In Ott 2016, 99).

God’s Kingdom refers to His rule and reign (Baptist minister and professor of New Testament exegesis and theology George Eldon Ladd 1959, 21-22). As linguist and emeritus Old Testament professor Alex Luc notes (In Barnett 2012, 85), the phrase “kingdom of God” does not appear in the Old Testament, but the concept is there since there are numerous references to God as King. God’s invitation to humanity to participate in His mission is an invitation to extend His rule and reign. Bosch says, “Mission is more than and different from recruitment to our brand of religion; it is alerting people to the universal reign of God" (1995, 33). British theological educator J. Andrew Kirk says it this way: “There is good enough evidence for Jesus' belief that those whom he called to be with him would continue his mission of proclaiming and performing God's rule on earth" (2000, 52). Picking up again on the theme of crossing boundaries, we could say that Christian mission is movement from what is already under God’s rule to what is not yet. "Johannes Verkuyl describes it [God's mission] as God 'actively engaged in the reestablishment of His liberating dominion over the cosmos and all of humankind'" (Kirk

2000, 26–27). Bauckham highlights the extension of the kingdom of God from the particular to the universal in three dimensions—the temporal, the geographic or spatial, and the social (In Goheen 2016, 42–43).

Because God is a global God and creator of all the earth it is right for Him to rule as king over all of it. As authors Vinay Samuel and Chris Sugden (1987, 128) say, "The theme that relates God's intention in creation to its final fulfillment is the kingdom of God, which will be completed with the establishment of a new heaven and a new earth in which the righteousness of God will reign through the lordship of Christ."

Yet we have to admit that at times, in speaking about the mission of God, we have described many aspects of evangelism and discipleship, but not spoken much about the Kingdom of God.

> Michael Green, speaking at the Lausanne International Congress on World Evangelization (1974), underscored this tremendous flaw in evangelical theology. He said that as evangelicals 'We tend to isolate what we call the Gospel from what Jesus called the kingdom of God.' Then, referring to the Congress, he asked: 'How much have we heard here about the kingdom of God? Not much. It is not our language. But it was Jesus' prime concern. He came to show that God's kingly rule had broken into our world: it no longer lay entirely in the future, but was partly realized in him and those who followed him. The Good News of the kingdom was both preached by Jesus and embodied by him . . . . So it must be with us. (Costas 1979, 7)

Although a number of books have been written about the Kingdom of God since the time of this quote from Costas, there is still a tendency among some Christians to preach the Gospel without reference to the Kingdom. Missiological anthropologist Darrell L. Whiteman challenges, “Why does the language of the Kingdom of God not play a more prominent role in our discourse? I submit that it is because our mission organizations have been shaped and molded more by our culture and worldview than by our understanding of and commitment to Scripture” (2006, 68).

It is not only those activities that we include in missions that extend God’s Kingdom, but also those we classify as development. "International development work—which has an emphasis on social equity, health and prosperity, peace and reconciliation, and care for the

environment—has many points of resonance with the motif of global restoration contained in the idea of the coming kingdom," states Australian CEO of Anglican Overseas Aid Bob Mitchell (2017, 15).

We must also be clear that while God has invited us to participate in extending His Kingdom, His Kingdom is not primarily a human achievement[2]. “Neither in its present nor its future form is the kingdom the result of human achievement. It is a transcendent reality, the result of God's own intervention in human history,” says Norwegian professor of missiology Tormod Engelsviken (In Sampson, Samuel, and Sugden 1994, 165). As the title of activist and author Tyler Wigg-Stevenson’s 2013 book reminds us, *The World is Not Ours to Save*.

Legrand (1990) has noted that if we consider the mission of Paul or even of Jesus in terms of widespread global impact during their lifetimes we would have to consider them failures. Regarding our own achievements, Bosch says, “This is not to suggest that we will build God’s kingdom on earth. It is not ours to inaugurate, but we can help make it more visible, more tangible; we can initiate approximations of God’s coming reign” (1995, 35). Samuel and Sugden provide balance and clarity when they say,

> Any deed in any sphere of life, be it social, political, economic, or religious, will remain if it is marked by the love of the new order. This fulfillment is not a matter of gradual evolution, however. We do not see in society a continual progression to a state of perfection. The pathway by which history finds its consummation in the kingdom is paved with suffering, conflict, and judgment. The kingdom at its consummation will redeem and transform deeds of love done in history. Though these deeds will be fulfilled only in the total transformation at the return of Christ, now in the present they are not mere reflections or foreshadowings of the kingdom within history but the actual presence and operation of the kingdom already begun, however imperfect and partial. The kingdom is present now, but its fulfillment is still not yet. (1987, 145)

Finally, Ramachandra points us in the right direction when he says, "The kingdom/resurrection is a staggering and undeserved *gift*, not an achievement, and all our works of faith and love are

2. DeYoung and Gilbert (2011) overstate this point, making it sound as if any acknowledgement of human involvement in extending God’s kingdom robs God of His glory.

'signs' that point beyond our practice to the new creation that will come about by the transforming power of God in history" (1996b, 214, emphasis in original).

Proclamation and Demonstration

The phrase “proclamation and demonstration” refers to the verbal communication of the gospel and the living out of the implications of the gospel. It is mission in “word and deed” (Luke 24:19), as modeled by Jesus (e.g., Matt 11:1–5). Evangelicals for Social Action co-presidents Al Tizon and Paul Alexander affirm that "The good news of the kingdom of God touches every level of our fallenness, from the injustices of oppressive social structures to the sin of the human heart" (In Cranston and DeBorst 2013, 70). As Sociology professor David Moberg says, "Just as the words of Jesus are inseparable from His works, both being eloquent witnesses of His ministry, so witnessing today occurs by deeds as well as by words" (1972, 111–112). A proper understanding of God’s mission encourages an integrated Christian mission that eliminates a false dichotomy between evangelism and social action. Moberg concludes, "Consequently, the rejection of either the evangelistic or the social-involvement perspective in favor of the other does violence to some of the clear teachings of the Bible" (1972, 25).

Ramachandra says Jesus was utterly unique because of the “combination of an *other-oriented lifestyle with self-directed claims*” (1996b, 203, emphasis in original). It is Jesus’ lifestyle that should inspire our demonstration and his unique claims that should inspire our proclamation. Escobar points out that Jesus is the bread of life, but also distributed bread for life (2003b, 106). More on this topic of proclamation and demonstration can be found later in this chapter under the theme of integral mission.

Guided by the Scriptures and the Holy Spirit

In order to be truly Christian, mission must not merely be inspired by, but also must be guided by the Scriptures and the Holy Spirit (as in the example of the sending of Barnabas and Saul in Acts 13:4). One aspect of being guided by the Scriptures and the Holy Spirit is following the example of Jesus. "And yet, in spite of the difficulties. . ., there has been a deep-rooted conviction throughout the history of the Christian community that following in the way of Jesus Christ (discipleship) is *the* test of missionary faithfulness. The Church has gone astray precisely when it has either ignored or reinvented the mission of Christ" (Kirk 2000, 39, emphasis in original). Another way of talking about being guided by the Scriptures and the Holy Spirit is participating in Christian mission in “bold humility” (Bosch 2011, 501). Humility is required to submit ourselves to the leading of the Spirit and the directives of the Scriptures, especially when they lead us to repent of directions we have been pursuing. But the impact of the Scriptures and the Holy Spirit is not just to limit what we have been doing, but to embolden us to move out in courageous new directions.

Acts 1:8 indicates the Holy Spirit “gives us power for the work of missions” (Sri Lankan author Ajith Fernando In Taylor 2001, 225), though Fernando says it is not only power the Holy Spirit gives us, but also gifts, companionship, and the ability to walk in holiness. Regarding the Holy Spirit, "In his book *Pentecost and Missions* Harry Boer reminds us that the use of the Great Commission as the imperative motto for evangelical missionary work is a relatively recent development [in Christian history, dating to the time of William Carey]. The biblical pattern stresses the presence and power of the Holy Spirit in the life of the church as the source of missionary dynamism" (Escobar 2003b, 118–119). Gittens likewise says, "To realize our potential as cross-cultural communicators and allies, we need to work constantly to *accept our marginal and ambiguous status*. We are not the primary agents of mission but collaborators and assistants: servants. The primary agent is God's Spirit, and we must not muzzle the Spirit or try to wrest initiatives from God" (2002, 151, emphasis in original).

Referencing the Holy Spirit is a reminder that Christian mission is based on a trinitarian understanding. "The mission of Jesus, the gospel of Jesus Christ, is the mission of the trinitarian God who is at the heart of Jesus' revelation. Therefore, a trinitarian framework must inform our missiology" (Pastor Alan Roxburgh In Taylor 2001, 180). The trinitarian pattern found in the Scriptures is of the Father initiating mission, the Son modeling mission, and the Spirit empowering mission.

Definition of Christian Community Development

Next, I provide a definition of Christian community development, again as tersely as possible, but then elaborate on each of the underlined words or phrases:

Christian community development is sustainable holistic transformation in communities, so that needs are met in ways consistent with the will of God.

Community Development

Development simply means growth or change. It is a process that takes time. Community development is the intentional, long-term process of positive change occurring throughout a community (development expert Samuel Voorhies In Winter and Hawthorne 2009, 603). If it has not occurred already, an important starting point in community development is for people to develop an identity as a community.

Effective community development contrasts with community relief work in its longer timeframe and the centrality of internal leaders affecting change. Community development involves building the capacities of individuals and networks within a community, as well as building their links to resources external to the community. While external agents may play an important role in community development, any efforts in capacity building—even in advocacy regarding community needs—should be mutual and respectful.

Sustainable

Sustainable development is “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (“Brundtland Commission,” Wikipedia 2016). Sustainability contrasts with situations (or assumed situations) where all needs are met through acute responses or short term interventions. As an Indian villager is quoted by UK Pastor Tim Chester (2013, 154) as saying, "'In the end, sustainability comes from what people can do for themselves.'" Christian community development must be geared toward sustainability since the development world is littered with examples of “solutions” that were abandoned because they proved to be inappropriate. Just as with caring for the environment, to not consider sustainability of development is to neglect the stewardship with which God entrusts us.

While development is meant to be ongoing, groups such as development organizations or mission agencies are not meant to be sustained indefinitely and therefore need to partner closely with sustainable institutions such as churches, schools, and governments. Although there are principles and processes that can contribute to sustainability, ultimately the only way to verify sustainability is with the passage of time.

Holistic

Holistic (from the Greek *holos* ‘whole’) ministry, also known as integral mission, refers to being concerned about the whole scope of human need (development practitioner James Gustafson In Winter and Hawthorne 2009, 694). In contrast to historic, secular models of development, Christian community development is not concerned only with the economic improvement of a community (Medical Teams International n.d., 1). Christian community development workers must care about whole persons because God cares about whole persons, and because complex development needs cannot be effectively met through single-issue

efforts. Harvest Foundation founder Robert Moffitt (In Samuel and Sugden 1987, 235) declares that “Biblically based development is thus any movement of individuals or groups in the mental, physical, spiritual, and social arenas toward God's present and future purposes for us.” As whole persons, our needs are physical, emotional/psychological, mental/intellectual, spiritual, social, occupational, economic, and more.[3]

The appropriateness of a holistic approach to Christian community development is demonstrated in the biblical Hebrew word ‘shalom’. See, for example, Ezekiel 34:25–29. “In the wholistic nature of *shalom*, there is no dichotomy between physical and spiritual health and well-being” (Snodderly In Butare-Kiyovu 2010, 85, emphasis in original). Conversely, former World Vision vice-president Bryant Myers (1999, 86) says, “Poverty is the absence of shalom in all its meanings.” See also the theme of integral mission, later in this chapter.

Transformation

Transformation refers to a dramatic, positive change. "Transformation is to take what is and turn it into what it could and should be," says Wheaton professor Wayne Bragg (In Samuel and Sugden 1987, 39). But Samuel and Sugden are careful to point out that transformation can occur outside of Christian experience: “One need not submit personally to the lordship of Christ to be able to experience this grace and transformation in one's life. For example, in India many

3. While a belief in holistic ministry is common among the Christian authors I read, it is not universal. For example, church planting missionary Forrest McPhail says, “Obviously, the apostles did not believe it was their burden to relieve poverty and solve social ills. Nor did they anywhere communicate that God has given this task to the Church. . . . Even so, transforming communities is never given as a goal for the Church of Jesus Christ to pursue. Making disciples is our only calling and this must be front and center at all times” (2015, 81). McPhail goes out of his way to suggest that Paul should be our model for ministry—and not Jesus! (ibid., 91). Other examples are Columbia International University professor Christopher Little who argues for “prioritism over holism” (In Barnett 2012, 481) and Spitters and Ellison (2018) who “are unapologetic and ardent activists for a narrow, Great-Commission-focused definition of missions.” DeYoung and Gilbert argue for the reductionist view that, "the mission of the church is summarized in [only] the Great Commission passages . . ." (2011, 26). Hesselgrave (2005, 123 ff.) likewise lays out a case against holism, but I find all of these wholly unconvincing.
In a pre-research interview with Oxford Centre for Mission Studies Executive Director Paul Bendor-Samuel, he said that all humans are finite and thus have a tendency to not be holistic in some way.

women who do not confess Christ may experience the fruit of the kingdom in the transformation of their status in society" (1987, 141–142).

In contrast, holistic transformation refers to a complete change, possible only through the exchange of worldview that can accompany Christian conversion. "So all of us who have had that veil removed can see and reflect the glory of the Lord. And the Lord—who is the Spirit—makes us more and more like him as we are changed into his glorious image" (2 Cor 3:18).[4] In fact, pursuing transformation in the absence of addressing worldview is ultimately ineffective. Mitchell cites Bryant Myers as saying, ". . . 'The poor often live in fear of an unseen spiritual world of curses, gods, demons, and ancestors,' which may have a deep, ongoing, and destructive impact on their lives. It follows that 'accepting worldviews uncritically is sometimes a source of poverty, not an answer to it'" (2017, 82).

In fact, Christian community development views spiritual transformation as the central component of human development (Medical Teams International n.d., 1). "This transformation begins on the inside, at the level of beliefs and values, and moves outward to embrace behavior and its consequences" (Food for the Hungry International leader Darrow Miller with editor Stan Guthrie 2001, 69). Highlighting spiritual transformation is not meant to obscure the need for change at communal/corporate and structural levels. "According to the biblical view of human life, then, transformation is the change from a condition of human existence contrary to God's purposes to one in which people are able to enjoy fullness in harmony with God" (from the Wheaton '83 Statement In Samuel and Sugden 1987, 257).

The transformation associated with Christian mission is meant to be comprehensive. Congolese Anglican Bishop Ande Titre says, "The aim of God's mission is the transformation of life, not only of individuals but also of the whole society, even the created order" (In Walls and Ross 2008, 37). This comprehensive transformation that Christians work toward is the holistic

[4] All Scriptural quotations are taken from the New Living Translation for consistency and because I appreciate its balance of exegetical accuracy and naturalness of language.

flourishing referred to in the Scriptures (and above) as shalom. “*Shalom* is the description of God’s will for the earth and everything living in it” (Snodderly In Butare-Kiyovu 2010, 85). As such it also connects with the Biblical themes of God’s coming kingdom and the abundant life (John 10:10).

Nevertheless seeing transformation requires a discerning eye. As Costas reminds us,

> The new order of life is seen most concretely in the small and large transformations that occur within history. To be sure, these historical signs are not easy to discern. Just as wheat and chaff grow together, so signs of the new order appear in the middle of contradictory situations and thus make it very difficult at times to distinguish clearly between a real signal and a short circuit. Nevertheless it is possible to discern the 'signs of the times' through the Holy Spirit's guidance and by the orientation of the Word of God. (1982, 91)

Transformation is not just to be desired among those with whom a Christian community development agency works, but also on an ongoing basis in the Christian community development worker. “. . .[W]e do well to adopt the watchword, ‘transformed and always transforming’” (Bush In Butare-Kiyovu 2010, 113). “Ron Sider suggests that ‘perhaps the genuinely unique contribution of Christians to development is precisely the people of God—the Church—as a new community where all relationships are being transformed and redeemed’” (quoted by Bragg In Samuel and Sugden 1987, 39). But we need to recognize another direction in which transformation occurs. "Inculturation implies that the Christian message transforms a culture. It is also the case that Christianity is transformed by culture, not in a way that falsifies the message, but in the way in which the message is formulated and interpreted anew" (quoted from Shorter by associate professor of mission studies Diane Stinton In Parratt 2004, 115).

Transformation can be such a large concept that while I have used it in a definition of Christian community development, it can also be seen as larger than development itself. "Whereas 'development' tends to be a term that the West applies to the Third World, transformation is equally applicable to both the 'overdeveloped' and the 'underdeveloped' worlds" (Bragg In Samuel and Sugden 1987, 40). The universal need for transformation

suggests that if we use the term “developing countries,” it should apply to all countries and cause them to humbly consider how they need to grow and what they can learn from others.

Needs are Met

“Needs” are necessities, in contrast to “wants” which are extras. The test as to whether community development has happened or not is in whether specific needs of people are met. This emphasis on needs is not meant to imply a deficit view of communities. Proper development begins with an inventory of community assets. Contributions to meeting needs come both from within as well as from outside of a community.

Missiological anthropologist Paul Hiebert (1999, 109) reminds us of the scope of human needs. He says that missions in the colonial era focused only on the need for salvation, but in reaction anticolonial missions sought to meet the felt needs of food, liberation, justice, and self-esteem. He goes on to argue that today we should bring a whole gospel that is not divided between the Greek dualism of eternal salvation and human needs. Starting with felt needs is ok, but we should also go on to address the ultimate human needs of salvation, reconciliation, justice, and peace, both now and in eternity. Chester (2013) agrees and reminds us that needs of this life must not cause us to forget needs that extend into eternity.

There is a risk whenever talking about needs because that automatically introduces notions of power. Professor of Management Ralph Stacey points out that meeting needs leads to skewed power relations (In Bushe and Marshak 2015, 161). Therefore, we must be careful that consideration of need does not obscure the reality of mutuality in ministry. Chris Heuertz, international director of the ministry Word Made Flesh, and theologian and ethicist Christine Pohl challenge us to reframe our development relationships as friendships:

> Mission or ministry with people who are poor or vulnerable often assumes that 'our' task is to meet 'their' needs. Whether their need is for the good news of Christ or for bread and a place to sleep, we tend to think that we have the resources and they have the needs. A focus on friendship rearranges our assumptions. *What if the resources they have also meet our needs? What if Jesus is already present in ways that will minister to*

> *us? What if in sharing life together as friends we all move closer to Jesus' heart?* (2010, 19)

They go on to say, "In God's economy, it's less clear who is donor and who is recipient because all are blessed when needs are met and when individuals receive care" (ibid., 77). That perspective seems a healthy corrective in approaching community development.

Will of God

Being consistent with the will of God is a general way of describing both the aim and methodology of Christian community development. Regarding the aim, it has been said that, "Transformation is the change from a condition of human existence contrary to God's purposes to one in which people are able to enjoy fullness of life in harmony with God" (IFECOUR [1996], 7 as quoted In Medical Teams International n.d., 2). Regarding the methodology, understanding of God's will includes relating to community members with the dignity appropriate to those created in the image of God (Gen 1:26) and the selflessness modeled by the Son of God (Matt 20:28). The notion of acting in ways consistent with the will of God can be related to the theme of God's glory, below.

Definition of Christian Leadership

The third foundational definition I offer is that of Christian leadership:

Christian leadership is leadership by Christ-followers that is inspired by and constrained by the Scriptures and the Holy Spirit.

Leadership

Although some authors, e.g., professor of Leadership and Ethics Donna Ladkin (2011, 3), seem reticent about defining leadership in light of the many aspects covered in the literature,

I maintain that is useful to start with a basic understanding and add nuance to it. **Leadership means having *vision* for a preferred future and taking on the *responsibility* to inspire, *influence*, and guide others by words and example to meet goals in pursuit of that preferred future despite the challenges.** It represents a way of seeing people and problems.

Concerning vision, organizational consultant Warren Bennis (1985, 17) says that leadership is the capacity to translate vision (or intention) into reality. Vision is a way of seeing what should happen and a belief that it can happen, even when all the details of how it can happen are not apparent. Chairman emeritus of Herman Miller, Inc., Max De Pree, (1997, 116) says, "Organizations without vision remain mere organizations, surviving but not living, hitting temporary targets but not moving toward potential." Professor of Leadership and Ethics Donna Ladkin affirms that vision is an essential aspect of most leadership theories (2011, 101) and that leaders who create vision are involved in a dialogical process of meaning-making (ibid., 102). Another way of talking about vision is in terms of imagination. "Leadership is not about enlightenment but cultivation of an environment that releases the missional imagination of God's ordinary people" say consultants Alan Roxburgh and Fred Romanuk (2006, 29).

Christian leaders take their responsibilities seriously. “If God has given you leadership ability, take the responsibility seriously” (Rom 12:8b). Concerning responsibility, management consultant Peter Drucker has said, “Rank does not confer privilege or give power. It imposes responsibility.” A leader’s responsibilities include not only accomplishing results, but also building into others while managing oneself. The result of good leadership is not just work accomplished, but workers empowered.

Influence is so closely associated with leadership that sometimes it has been used as a synonym for leadership. Concerning influence, leadership expert John Maxwell (1998, 20) has said, “Leadership is influence—nothing more, nothing less.” Authors Ken Blanchard and Phil Hodges (2005, 4) have likewise said, “Leadership is a process of influence. Anytime you seek to influence the thinking, behavior, or development of people in their personal or professional lives,

you are taking on the role of a leader.” In their Christian review of the leadership literature professors Robert Banks and Bernice Ledbetter (2004, 17) say a leader both influences people and enables others to bring about change. Behavioral scientist Paul Hersey (1984, 16) defines leadership as "any attempt to influence the behavior of another individual or group." And in a similar way, Professor of Religion, Culture and Social Theory James Hunter (2010, 255) observes, “Leadership is, in part, a set of practices surrounding the legitimate use of gifts, resources, position, and therefore influence (or relational power).” Even though she favors a more fluid perspective, Ladkin (2010, 156) agrees that “Most definitions suggest that leadership includes an influencing process.” Leaders exert influence only to the extent that they are trusted (Roxburgh and Romanuk 2006, 140).

Leadership is best practiced as a group sport, rather than as heroic individuals. Author Ruth Haley Barton, founding president/CEO of the Transforming Center (a ministry dedicated to strengthening the souls of pastors and Christian leaders), speaks to the need for discernment to be practiced by groups of leaders. "Corporate or leadership discernment, then, is the capacity to recognize and respond to the presence and activity of God *as a leadership group* relative to the issues we are facing, and to make decisions in response to that Presence" (2012, 11).

Having set forth this definition of leadership, I affirm distinguishing “leaders”—people whose roles are sometimes formally defined in a fixed manner—from “leadership”—a fluid and socially-variable phenomenon (Ladkin 2011, 11). Doing so reminds us that good leadership requires good followership and that these roles can move, sometimes quickly, between people. There are no leaders without followers and there are no followers without leaders. Recognizing the fluid nature of leadership also alerts us to the cultural and historical variations in determining how leadership is expressed and recognized.

Next, on to aspects of leadership that are distinctively Christian.

Christ-followers

Christ-followers are Christians who look to the words and deeds of Jesus as the guide for their behavior. They are disciples who assume that the Scriptures always have relevance for how they lead. In the Scriptures, we see Jesus leading with clarity and humility, confrontation and compassion. As author Ruth Haley Barton points out, leaders who are Christ-followers don't allow their vision to supersede their commitment to, and even indifference to, anything but God's will (2012, 189).

Inspired by

Christian leaders are inspired by the Scriptures because they recognize that wisdom comes from God, rather than self. Christian leaders also look to the Holy Spirit since they recognize that it takes God's leading, power, and grace to accomplish what they are called to do. "It [Leadership] is a dance in which God leads and you follow. It is a wave that God sends, and you ride it. It is the breath of God, and you are the feather that floats upon it. It is a wind of the Spirit that blows, and you lift your sail to catch it. It is a powerful current that is already flowing, and *you* are in that flow" (Barton 2012, 16, emphasis in original).

Constrained by

Christian leaders are not only inspired by, but also constrained by the Scriptures and the Holy Spirit because they recognize the need for moral influence and a sensitized conscience to avoid doing harm in their leadership. Proverbs 8:16 indicates that leadership requires the wisdom of God: "Rulers lead with my help, and nobles make righteous judgments." In 1 Timothy 3, Paul's list of qualifications for church leadership focuses not only on abilities, but also on avoiding attitudes and actions that are out of keeping with Christian standards of leadership.

***

Just before moving on from the definitions of Christian mission, development, and leadership to cover Scriptural themes that also inform the Biblical theological foundations of my dissertation exploration, I offer a concluding observation. Some aspects of the fields of Christian missions, development, and leadership that are in common:

- notions of all three of them are moving on from their historic western roots
- understandings of them are being affected by globalization
- no single model is replacing the historic western models; instead authors in all three fields are talking about polycentrism
- a person could spend a career growing in understanding and maturing in any of these fields. As David Bosch says in humility about mission, “Ultimately mission remains undefinable; it should never be incarcerated in our own predilections” (2011, 9).

Themes

Having covered the “what” in the definitions above, this section contains Scriptural themes that address more of the “how” of missions, development, and leadership. As such, they are expansions of the terms “in a manner,” “in ways consistent,” and “inspired by and constrained by,” used broadly in the definitions. The definitions of the preceding section are meant to provide foundations on which to build well as a leader in Christian mission and community development. The themes that follow are ones that function as lights to illuminate the building process and reveal flaws that otherwise might occur during construction.

My criterion for choice of Scriptural themes is salience for my dissertation interests. Being selective runs the risk of decontextualization. "'The validity of mission should not be deduced from isolated sayings but from the thrust of the central message of Scripture.' (Bosch 1993:177)" (as quoted by Escobar In Gallagher and Hertig 2009, 227). Selection of the themes has been a dynamic process. In fact, it is my belief that my own development and the changes in the world mean that there will always be fresh ground to till. Alan Roxburgh points out that

". . . the biblical tradition is full of images and metaphors 'waiting for reappropriation in the unsettling land of liminality' (1997, 45)" (as quoted by Smith 2003, 34). Biblical scholar and theologian Richard Bauckham affirms, "We are always beginning again from the biblical narratives, which still open up unexpected possibilities for our own future within the future of Jesus Christ" (2004, 21). So as I write, I have taken the posture of one speaking not to what I already know, but what I am in the process of learning. "A change of mind and attitude is required, as South African missiologist David Bosch says: 'Our point of departure should not be the contemporary enterprise we seek to justify, but the biblical sense of what being sent into the world signifies'" (Escobar 2003a, 21).

Specific themes that I will briefly explore are:

- God's glory
- being sent
- reconciliation
- incarnation
- integral mission
- maturity.

The significance of each of these themes to my dissertation interests will become apparent in chapter 5.

Theme of God's Glory

Addressing such weighty topics as Christian missions, community development, and leadership would be incomplete without speaking to the supreme overarching concept of the glory of God. For what is the purpose of Christian missions, of Christian community development, and of Christian leadership, if not for the glory of God?

Paul begins and ends the theological treatise known as the book of Romans with the same emphasis on God's glory: "Through Christ, God has given us the privilege and authority

as apostles to tell Gentiles everywhere what God has done for them, so that they will believe and obey him, bringing **glory** to his name" (Rom 1:5). "All **glory** to the only wise God, through Jesus Christ, forever. Amen" (Rom 16:27). And in 1 Corinthians 10:31 Paul says that all we do—which would include all we do in missions, community development, and leadership—should be done to the glory of God.

Decades ago when I was a college student, David Howard's little book, *Student Power in World Missions* (1979), had a profound influence on me as it painted the picture of the coherent theme of the Bible from Genesis to Revelation being a world filled with people living to God's glory. "Let the whole earth be filled with his **glory**" (Ps 72:19b). Nigerian missions leader Tokunboh Adeyemo noted that "George Peters, the late Professor of World Missions at Dallas Theological Seminary, used to say, 'A rethinking of our missionary premises is imperative. Not the welfare and glory of man, not the growth and expansion of the church, but the glory of God forms the highest goal of missions—for of him and through him and to him are all things, to whom be glory forever'" (quoted In Taylor 2001, 264). Writing from an Eastern Orthodox perspective, author James J. Stamoolis (2001, 51) agrees that ". . .the ultimate purpose of God's mission is the revelation of his glory." (Stamoolis was born of Greek immigrant parents and has had a lifelong interest in the Orthodox Church, but also has served as an evangelical missionary in South Africa.)

A continued focus on God's glory brings perspective when we might otherwise be discouraged. Barnett (In Barnett and Martin 2012, 24) points out how the Bible includes messy and even ugly moments in God's mission. That can cause us to question why God continues to use people as His primary instruments. However, these serve as a reminder that mission exists for the glory of God. God's ability to use imperfect people and messy situations to accomplish His mission brings Him the glory that only He deserves.

As pastor John Piper (1993, 11) has said, ". . . in missions we simply aim to bring the nations into the white-hot enjoyment of God's glory." Pastor and professor of theology Brent D. Peterson expounds this same point:

> Some may imagine the world's healing and redemption is the final *telos*, the main point of God's mission. At first glance this feels right, but with more consideration this can lead to a missional idolatry. While the world may be the focus and context, not even the world's healing and restoration is the final purpose, the *end*. With the apostle Paul, we recognize that the final purpose, the main point of God's mission, is the glorification of God. (In Schwanz and Coleson 2011, 120)

In all my explorations in this dissertation I want to be mindful to say:

> O nations of the world, recognize the Lord,
> recognize that the Lord is **glorious** and strong.
> Give to the Lord the **glory** he deserves!
> Bring your offering and come into his presence.
> Worship the Lord in all his holy splendor.
> Let all the earth tremble before him.
> The world stands firm and cannot be shaken (1 Chr 16:28–30).

Theme of Being Sent

Another Scriptural theme that illuminates my understandings of Christian missions, community development, and leadership is that of being sent. Certainly we can see the theme of sentness in the words Jesus used about Himself—and us:

- "The Spirit of the Lord is upon me, for he has anointed me to bring Good News to the poor. He has **sent** me to proclaim that captives will be released, that the blind will see, that the oppressed will be set free." (Luke 4:18)
- "Just as you **sent** me into the world, I am **sending** them into the world." (John 17:18)
- "Again he said, 'Peace be with you. As the Father has **sent** me, so I am **sending** you.'" (John 20:21)
- "The law of Moses was unable to save us because of the weakness of our sinful nature. So God did what the law could not do. He **sent** his own Son in a body like the bodies we sinners have. And in that body God declared an end to sin's control over us by giving his Son as a sacrifice for our sins." (Rom 8:3)

- “But when the right time came, God **sent** his Son, born of a woman, subject to the law.” (Gal 4:4)

The word “sent” is a theme of the gospel of John (as found in verses 4:34, 5:30, 6:38, 7:28–29, 8:29, 9:4, 12:44–45, 12:49, 13:20, 16:5, 17:3, 17:8, 17:18, and 20:21). Ajith Fernando (In Taylor 2001, 209) says that it is because of his sentness that Jesus is the model as well as the message of mission.

In light of the verses referenced above, it might be assumed that the Church is mindful of this dimension of sentness. But numerous authors have felt the necessity to remind us of the link between mission and sending. Costas (1979, 38) reminds us that, "For a long time western christendom, forgetting the mark of the church, emphasized its unity, sanctity and catholicity: one holy catholic church. It was not until recently that it began to repossess the church's apostolicity (i.e. its sent-out, missionary character) as a fundamental dimension of its nature."

In a recent *Evangelical Missions Quarterly* article (January–March 2018, Vol. 54 Issue 1), missions leaders Denny Spitters and Matthew Ellison quote missions expert Eckhard Schnabel as saying, “‘The Latin verb *mittere* corresponds to the Greek verb *apostellein*, which occurs 136 times in the New Testament (97 times in the Gospels, used both for Jesus having been ‘sent’ by God and for the Twelve being ‘sent’ by Jesus).’ So mission-based words are in the Bible, and the core meaning has to do with being ‘sent’.” Similarly, Don Dent, Director of the Kim School of Global Missions at Gateway Seminary, says, “The term 'missionary' comes from Latin and 'apostle' comes from Greek, but both words refer to one who was sent with authority to accomplish an assignment” (In Barnett 2012, 356).

In summary, in a great missions book that takes sending as its theme, urban missions leader Francis M. Dubose states, “*Mission* means sending. We may, therefore, legitimately and meaningfully express what we mean by our favorite term *mission* through what the Bible means by its favorite term *sending*” (1983, 37).

Theme of Reconciliation

A third Scriptural theme of relevance to my dissertation interests is reconciliation. Whether with God, with others (including co-workers), or with the environment, reconciliation is needed as part of missions, development, and leadership. Much of what is wrong with Christian missions, community development, and leadership today could be solved by better understanding and application of reconciliation. Before looking at what the Scriptures say about reconciliation and at various dimensions of reconciliation, I begin by reviewing several definitions of reconciliation from the literature.

Deeper understanding of reconciliation has emerged from communities experiencing profound pain. Speaking from the South African experience of apartheid, which is the opposite of reconciliation, professor John de Gruchy says, "Reconciliation is, if you like, a journey from the past into the future, a journey from estrangement to communion, or from what was patently unjust in search of a future that is just" (2002, 28). African-American professor of reconciliation studies Brenda Salter McNeil provides this definition: “Reconciliation is an ongoing spiritual process involving forgiveness, repentance and justice that restores broken relationships and systems to reflect God’s original intention for all creation to flourish” (2016, 22). Westminster Theological Seminary professor Manuel Ortiz cites the breaking down of walls and initiating healing as foundational to reconciliation (1996, 98). Founder and past Executive Director of the Oxford Centre of Mission Studies and Executive Director of the International Fellowship of Evangelical Mission Theologians Vinay Samuel (2015) defines reconciliation as connecting that which has been disconnected, so that it is restored to original order and purpose. He goes on to say that reconciliation addresses exclusion, in particular, the exclusion of the poor from resources and opportunities. Such reconciliation goes even deeper to deal with people’s identities that have been marred by exclusion and stigmatization.

My understanding of reconciliation from the Scriptures is primarily shaped by these two passages:

> Christ is the visible image of the invisible God.
> He existed before anything was created and is supreme over all creation,
> for through him God created everything
> in the heavenly realms and on earth.
> He made the things we can see
> and the things we can't see—
> such as thrones, kingdoms, rulers, and authorities in the unseen world.
> Everything was created through him and for him.
> He existed before anything else,
> and he holds all creation together.
> Christ is also the head of the church,
> which is his body.
> He is the beginning,
> supreme over all who rise from the dead.
> So he is first in everything.
> For God in all his fullness
> was pleased to live in Christ,
> and through him God **reconciled**
> everything to himself.
> He made peace with everything in heaven and on earth
> by means of Christ's blood on the cross. (Col 1:15–20, emphasis added)

> And all of this is a gift from God, who brought us back to himself through Christ. And God has given us this task of **reconciling** people to him. For God was in Christ, **reconciling** the world to himself, no longer counting people's sins against them. And he gave us this wonderful message of **reconciliation**. So we are Christ's ambassadors; God is making his appeal through us. We speak for Christ when we plead, "Come back to God!" For God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ. (2 Cor 5:18–21, emphasis added)

As indicated by these passages and as stated above, God's mission (*missio Dei*) is fundamentally the reconciliation of everything to Himself through Christ. Congolese theological professor and priest Francois Kasabele says that the Bantu recognize Jesus as a great chief by reason of his ability to reconcile (Schreiter 1991, 112). As the passages above make clear, the first reconciliation that happened was of people to God through the gift of His son (atonement). But the Scriptures also call for reconciliation of people with their neighbors. "Hope of the final reconciliation of all things through Christ finds its concrete expression in the search for the unity of the People of God as well as for a more fraternal world community, and an increasingly harmonious relationship with nature" says Costas (1982, 32).

The Church's call to be involved in reconciliation is rooted in God's communal nature. Roxburgh (In Taylor 2001, 186) points out how in the west salvation and reconciliation tend to be seen narrowly from the perspective of individuals. But a Trinitarian view sees reconciliation as being about relationship and communion. The Church, if she is true to her nature, must be a community of reconciliation (de Gruchy 2002, 94). Fortunately, some churches have taken seriously their responsibility to play a role in societal reconciliation (Toft, Philpott, and Shah 2011).

This reconciliation with others extends not only in the direction of neighbors, but of course also to fellow believers. As Yeh (2016, 60) indicates, diversity depends upon reconciliation. "The church must be diverse because humanity is diverse; it must be one because Christ is one" (Walls 2002, 77). Professor Martin Marty notes, "If being reconciled to God is a finished work that the believer gets to experience, being reconciled to humans is never finished and hard to experience" (quoted by D'Souza In Taylor 2001, 402).

The role of reconciliation in Christian missions may be more apparent than its place in community development and leadership. However, it is a fact that community development and communal conflict do not easily coexist. Whether inter-national, inter-ethnic, inter-religious, or inter-village, reconciliation is necessary in order for the tearing down to end and the building up to begin. Peace is both a precursor and product of Christian community development. Likewise, in a world characterized by strife, Christian leadership must entail reconciliation. This is not the avoidance of conflict or the stalemate of political correctness, but the courageous behavior of Jesus-blessed peacemakers.

Yet another dimension of reconciliation in the cosmic work of Christ is that of people with the rest of creation, as noted by Costas above. A careful reading of Scripture shows that reconciliation with creation is within the scope of God's redemptive work. Romans 8:22 says that "all creation has been groaning" for the full reconciliation promised us. Likewise, Ephesians 1:10 says that "everything in heaven and on earth" will be brought under the authority of Christ

at the right time. The Lausanne Global Consultation on Creation Care and the Gospel (as cited In Hill 2016, 180) declared that “Informed and inspired by our study of the scripture—the original intent, plan, and command to care for creation, the resurrection narratives, and the profound truth that in Christ all things have been reconciled to God—we reaffirm that creation care is an issue that must be included in our response to the gospel, proclaiming and acting upon the good news of what God has done and will complete for the salvation of the world.”

And with all this we must not romanticize reconciliation. Catholic theology professor Robert Schreiter (1998, 12) reminds us that, "The fragmentary realization of any reconciliation reminds Christians that reconciliation is ultimately the work of God and the gift of God."

Theme of Incarnation

The Scriptural concept of incarnation also informs my understanding of Christian missions, community development, and leadership. God through his incarnated son, Jesus, provides a human example of how missions, community development, and leadership are to be done.[5]

5. I am aware that certain authors such as DeYoung and Gilbert (2011, 57) reject this view: “We cannot re-embody Christ’s incarnational ministry any more than we can repeat his atonement.” Nikides (2007) similarly expresses a fear of delinking the Incarnation from the Atonement. Dutch missionaries and spouses Benno van den Toren and Berdine van den Toren-Lekkerkerker (2015, 81) reject the missional use of an incarnational model because it is “unrealistic, potentially paternalistic, inappropriate in the light of globalization and post-modern understandings of culture, and because it doesn’t sufficiently respect the particularity of the incarnation of Christ.” However, they admit that “the use of the model of the incarnation of Christ for the understanding of Christian mission has profoundly enriched Christian mission.” Hesselgrave (2005, 141 ff.) gives his own reasons for why what he calls “representationalism” should be favored over the risks of “incarnationalism”.

But I agree with Frost (2011, 122) who said, “I was once taken to task by a very earnest young seminarian who thought references to being *incarnational* were blasphemous, implying as they did (in his mind) that we diminish the importance of *the* Incarnation of Christ by claiming equality with it in his followers. This is to take the term too literally. Those of us calling for an incarnational framework for mission are not making claims for any pseudo-divinity of Jesus' followers.”

A balanced view of incarnation in ministry can be found in “Incarnational Ministry in the Urban Context” by Soong Chan Rah (2012). He speaks of how the Church is called to incarnational ministry, but cannot be a complete or perfect reflection of the incarnation of Jesus.

We often think of the first chapter of the book of John as affirming the deity of Jesus, when he speaks of Jesus as the Word that was in the beginning. Nevertheless, in that same chapter, John also affirms that Jesus, the Word, was incarnated as a human: “So the Word became human and made his home among us. He was full of unfailing love and faithfulness. And we have seen his glory, the glory of the Father’s one and only Son” (John 1:14).

Though He was God, Jesus was also man and had human experiences, including hunger (Matt 4:2), thirst (John 19:28), fatigue (John 4:6), sorrow (John 11:35), pain (1 Pet 4:1), and death (Luke 23:46). In the example of Jesus we see that being Spirit-led does not mean that we would ideally be disincarnate (Legrand 1990, 87).

The author of the book of Hebrews explains why Jesus had to be incarnated. “Because God’s children are human beings—made of flesh and blood—the Son also became flesh and blood. For only as a human being could he die, and only by dying could he break the power of the devil, who had the power of death” (Heb 2:14). Jesus became human so that in His humanity, He could die and, ironically through His death, offer unending life to the rest of humanity.

However, the Bible also instructs us that the incarnation of Jesus had other purposes as well. In seeing the person Jesus, we have the perfect model for our lives as people:

> Don’t be selfish; don’t try to impress others. Be humble, thinking of others as better than yourselves. Don’t look out only for your own interests, but take an interest in others, too. You must have the same attitude that Christ Jesus had.
> Though he was God,
> he did not think of equality with God
> as something to cling to.
> Instead, he gave up his divine privileges;
> he took the humble position of a slave
> and was born as a human being.
> When he appeared in human form,
> he humbled himself in obedience to God
> and died a criminal’s death on a cross. (Phil 2:3–8)

The incarnate Jesus is not only the model for how we are to live our lives in general, but also the model for how we are to conduct ourselves in ministry. The apostle Paul said:

> Even though I am a free man with no master, I have become a slave to all people to bring many to Christ. When I was with the Jews, I lived like a Jew to bring the Jews to Christ. When I was with those who follow the Jewish law, I too lived under that law. Even though I am not subject to the law, I did this so I could bring to Christ those who are under the law. When I am with the Gentiles who do not follow the Jewish law, I too live apart from that law so I can bring them to Christ. But I do not ignore the law of God; I obey the law of Christ. When I am with those who are weak, I share their weakness, for I want to bring the weak to Christ. Yes, I try to find common ground with everyone, doing everything I can to save some. I do everything to spread the Good News and share in its blessings. (1 Cor 9:19–23)

The fact of Jesus being God incarnate is a source of constant wonder and awe-inspiring contemplation. "The best of all the good doctrines cannot compete with the one fact of God's incarnation in Jesus Christ" said Japanese theologian Kosuke Koyama (1999, 94). ". . . Simone Weil . . . writes, 'The longing to love the beauty of the world in a human being is essentially the longing for the Incarnation. It is mistaken if it thinks it is anything else. The Incarnation alone can satisfy it. . .'" (Ramachandra 1996a, 54). De Gruchy does not engage in hyperbole when he says that Christianity is premised on the incarnation (2002, 83). Orthodox theologian Sergius Bulgakov goes so far as to insist that you could even say that God created the world in order to become incarnate in it; in other words, Creation occurred because of Incarnation[6] (cited by Rommen In Ott 2016, 72).

Andrew F. Walls and his colleague, Ghanian theologian Kwame Bediako, have led me to some of my deepest understanding of incarnation. Walls says, "Incarnation is translation. When God in Christ became man, Divinity was translated into humanity, as though humanity were a receptor language. Here was a clear statement of what would otherwise be veiled in obscurity or uncertainty, the statement, 'This is what God is like'" (1996, 27). Bediako adds, "At the heart of the Christian faith is the affirmation of the incarnation, whereby God intervened in human history and life in a paradigmatic way which remains permanently significant. In sum, the incarnation is the strongest claim that human experience of transcendence is real and contemporary, not imaginary or outworn" (In Gallagher and Hertig 2009, 112). Elsewhere Bediako claims that the

6. Nikides (2007) cites a similar belief by Duns Scotus (ca. 1266–1308), a Franciscan.

Incarnation is the basis for missions in all cultures and all history. He encourages us not to focus on the particularity of Jesus as a Jew, but on the universality of Jesus as a human. In being human, Jesus is no stranger to our heritage, whatever our people, our nation, or our time (2004, 24).

But, as alluded to above, incarnation is more than just a doctrine about Jesus. It also is a compass for how we are to conduct ourselves. Missional church leaders Alan Roxburgh and Fred Romanuk state that,

> Missional leaders take the Incarnation of Jesus with the utmost seriousness. More than just a doctrine to be confessed, it is the key to understanding all God's activities with, through, in, and among us. It points toward an answer to the question of where God is to be found. In the Incarnation we discern that God is always found in what appears to be the most godforsaken of places—the most inauspicious of locations, people, and situations. God seems to be present where there is little or no expectation. (2006, 17)

Further, they say that the Incarnation was what guided the early Church in understanding what it meant to be the Church in specific cultures (120). Indian author Brainerd Prince (n.d.) has argued that missions involves a double incarnation – incarnationally taking the incarnation of Jesus to others. In doing so the missionary is enriched in their own understanding of the incarnated Christ and so is the Church. Missional pastor Fred Peatross speaks of Church members as the second incarnation (2007, 55).

Numerous other authors affirm incarnation as a foundational pattern for missions. Puerto Rican missiologist Orlando Costas (1982, 12), Indian mission author Vinay Samuel and British missions author Chris Sugden (1982, 450), American anthropology professor Paul Hiebert (1985, 91ff.), Japanese missionary Kosuke Koyama (1999, 15), South African professor Cornelius J.P. Niemandt (2012, 4), Nigerian Jesuit priest Agonkhianmeghe Orobator (2008, 126 ff.), American anthropology professor Michael Rynkiewich (2011, 41), Australian missional author Michael Frost (2011, 122), British professor of Third World Theologies John Parratt (2014, 9, quoting Coe), and Malaysian seminary principal Yung Hwa (2014, 49) all say that incarnation is the key to authentic theological contextualization. "The expansion of God's

kingdom should be global, but its incarnation should be local" says Bolivian Executive Secretary of Latin American Theological Fraternity Marcelo Vargas (In Tiplady 2003, 205). "Any [missions] methodology that is one step removed from incarnational involvement in the life of our [Indian] people just won't work" (D'Souza In Taylor 2001, 404). "Since the heart of the gospel concerns God incarnate, it can only be communicated in an *incarnational* way" (Ramachandra 1996b, 275, emphasis in original). Theologian John Stott went so far as to say, ". . .all authentic mission is incarnational mission" (In Escobar 2003a, 108).

The incarnation provides not only a general pattern for missions, but specifically for the work of Bible translation in which SIL is engaged (along with others). Bediako says that Bible translation is not only founded on the fact that its truths can be expressed equally in all languages, but more profoundly on the Incarnation, which affirms the expression of the divine in human forms. The translatability of the Bible means that it can subvert any cultural captivity that occurs in transmitting the Faith from one culture to another (1995, 110). Stamoolis notes that the best of Orthodox mission work involved an incarnational approach that included the translation of the Bible into the vernacular (2001, 61).

There are challenges to taking an incarnational approach to ministry. Daniel Daesoon Kim, Director of Chiang Mai Theological Seminary in Thailand, has criticized both missionaries and local church leaders in Asia for violating the incarnational principle. This lack of contextualization has made Christianity seem foreign to local people (Hickman 2014, 44). Former pastor and missionary C. Norman Kraus (1998, 47) warns of being careful not to confuse our organizational presence with the presence of Jesus that we have come to represent.

Beyond that, in a globalized world filled with not just primary (face-to-face) relationships, but also secondary and tertiary mediated ones, we need to ask how incarnation applies. An incarnational approach is also costly. As Filipino social anthropologist Melba Maggay says,

> . . .it seems to me that we cannot have an incarnation without experiencing some form of crucifixion. To be involved, to be immersed in solidarity with others, is to be vulnerable in those places where we are by nature or by social circumstances strong. *Kenosis* or 'self-emptying' in our case may mean laying down careers and the benefits of an education—stepping down from being development experts to being listeners and fellow learners in a community. It may mean surrendering the right to be comfortable, to taking with us the baggage of our culture or class, and taking on the standards of the culture and the style of life of the people we serve. (1996, 75)

I will return to this topic and its bearing on SIL much further below in chapter 5 of this dissertation.

Writing in the fourth century, Athanasius in his work *De Incarnatione* (On the Incarnation, 1996 printing, 26) wrote, ". . . the first fact that you must grasp is this: *the renewal of creation has been wrought by the Self-same Word Who made it in the beginning*. There is thus no inconsistency between creation and salvation; for the One Father has employed the same Agent for both works, effecting the salvation of the world through the same Word Who made it in the beginning." An implication of what Anathasias writes is that the incarnation reminds us that the width of God's redemptive concern is as wide as creation. That brings us to the next theme, integral mission.

Theme of Integral Mission

Related to the concept of "proclamation and demonstration" used above in my definition of Christian missions, and also related to the concept of holism used in my definition of Christian community development, is the theme of integral mission. Missiologist Christopher Wright says that holistic mission (another way of saying integral mission) involves: building the Church by means of evangelism and teaching, serving society by means of justice and compassion, and caring for creation (2012).

What distinguishes the Scriptural notion of integral mission from other conceptualizations of the Church's mission is not just the components, but the integration of them. In his book, *Mission Between the Times*, Latin American theologian C. René Padilla has been especially

articulate on the need for our mission work to be a seamless combination of words and works. He says that our words and deeds are inseparable in the Christian life and that both are essential to our Christian witness (2013, 20). Padilla says that he agrees with noted Methodist pastor, theologian, and evangelist John Wesley that the genuineness of a Christian life must be doubted if it does not begin with conversion and if that conversion does not result in social involvement (ibid.). Padilla says that our good works are not an optional addition to missions, but are integral in pointing back to the Kingdom having already come to us and forward to the Kingdom that is yet to come (ibid., 206).

We see the integration of proclamation and demonstration in the life of Jesus. Here is just one example from each of the Gospels:

- In Matthew 10:7–8, Jesus commissions the apostles with regard to what they were to both say and do: “Go and announce to them that the Kingdom of Heaven is near. Heal the sick, raise the dead, cure those with leprosy, and cast out demons. Give as freely as you have received!”
- In Mark 2:1–12, we find the account of the paralyzed man whose sins are forgiven and his body healed by Jesus. Jesus dealt with both his spiritual and physical paralysis.
- In Luke 9, we see Jesus instructing his disciples to both proclaim and demonstrate the Kingdom: “Then he [Jesus] sent them out to tell everyone about the Kingdom of God and to heal the sick” (v. 2) as well as doing the same himself: “But the crowds found out where he was going, and they followed him. He welcomed them and taught them about the Kingdom of God, and he healed those who were sick.” (vs. 11)
- In John 6, Jesus demonstrated his love by miraculously giving physical bread to a large crowd (the men alone numbering 5,000) and then proclaimed that he was the spiritual bread of life in whom they should believe.

This integration of words and works can also be seen in Jesus’ teaching about what our priorities should be. Filipino social anthropologist Melba Maggay says that some may be startled

to realize that, according to Jesus, the greatest commandment (Matt 22:34-40) is not the so-called “Great Commission,” but rather to love God and neighbor. In fact, to obey God is not to assent to a creed, but to love God, which also means to love the neighbor (In Walls and Ross 2008, 46–47). Professor of theology and culture Anthony Gittins agrees, "Mission is an impulsion, a driving onward, a commission to love God and neighbor actively" (2002, x).

Lifeshape CEO J. Scott Holste says that gospel proclamation and gospel demonstration belong together. Proclaiming the gospel clarifies what we are trying to demonstrate. Demonstrating the gospel validates our proclamation of it. We do not need to find the right balance between word and deed or see them in competition, but rather we should find appropriate ways to practice them together (In Barnett 2012, 335–6).

Christian historian Samuel H. Moffett speaks clearly about integral mission by saying, “There is nothing quite so crippling to both evangelism and social action as to confuse them in definition or to separate them in practice. Our evangelists sometimes seem to be calling us to accept the King without His kingdom; while our prophets, just as narrow in their own way, seem to be trying to build the kingdom without the saving King. . . . What the Church needs for the future in mission is more than balance. It needs momentum” (In Winter and Hawthorne 2009, 599). Vice principal of Morling College (Sydney, Australia) and missional author Michael Frost similarly says that evangelism and social action should not be prioritized since both are equally important even though they are distinct aspects of the Church's total mission (2011, 27). Missiologist David Bosch uses these terms: “The deed without the word is dumb; the word without the deed is empty” (2011, 420).

There have been numerous creative, alternative ways of expressing what is combined in integral mission, for example:

- commission and compassion (Hawthorne 2009, 129)
- compassion and the Passion

- good news and good works (Manila Manifesto[7])
- healed and heard the Gospel
- justice and justification (Micah Network Declaration on Integral Mission[8])
- personal and social redemption
- presence and proclamation (Maggay 1996, 15)
- proclamation and demonstration (e.g., Holste In Barnett 2012, 335)
- salvation and service (Moffett In Winter and Hawthorne 1981, 730)
- verbal and visual (Maggay 1996, 13)
- witness and welfare (Moberg 1972, 112)
- word and deed (e.g., Moberg 1972, 112; Escobar 2003a, 152; Luke 24:19b)
- word, deed, and sign (Voorhies In Winter and Hawthorne 2009, 606)
- words and works (e.g., González 2002, 20)

As cited above, Colossians 1 makes it clear that Jesus created, sustains, and now works to reconcile *all things* to himself. Christian missions and community development cannot have a scope smaller than the interests of Christ. Using the words "integral" or "holistic" becomes shorthand for that affirmation.

Affirmations of integral mission by bodies of Christians include the following:

- The Lausanne Covenant of 1974[9] proclaims, "Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of Christian duty."
- Integral mission can be defined as the task of bringing the whole of life under the lordship of Jesus Christ, and includes the affirmation that there is no biblical dichotomy

7. https://www.lausanne.org/content/manifesto/the-manila-manifesto.

8. https://www.micahnetwork.org/integral-mission.

9. https://www.lausanne.org/content/covenant/lausanne-covenant.

between evangelistic and social responsibility. . . . The mission of God is 'to reconcile to himself all things, whether things on earth or things in heaven' (Col 1:20), and our part is crossing geographic, cultural, politic [*sic*], economic, and social barriers 'with the intention of transforming human life in all its dimensions, according to God's purpose, and of enabling human beings to enjoy the abundant life that God wants to give to them and that Jesus Christ came to share with them'. Lausanne Movement Integral Mission page[10]

- The Micah Network Declaration on Integral Mission[11] says,

  Integral mission or holistic transformation is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world we betray the word of God which sends us out to serve the world. If we ignore the word of God we have nothing to bring to the world. Justice and justification by faith, worship and political action, the spiritual and the material, personal change and structural change belong together. As in the life of Jesus, being, doing and saying are at the heart of our integral task.

- "Hence the term Holistic Mission, which addresses all aspects of human and social life, and seeks not only to address problems of sin, the fundamental root of all injustices and poverty, in the individual, but also to address those problems at the community, national and international level" (Woolnough and Ma 2010, xi).

- Tearfund[12] says that integral mission is "the church speaking of and living out its faith in Jesus Christ in every aspect of life."

- The World Council of Churches' statement "Together Towards Life" (2012) declares "God did not send the Son for the salvation of humanity alone or give us a partial salvation. Rather the gospel is the good news for every part of creation and every aspect of our life and society."

10. https://www.lausanne.org/networks/issues/integral-mission.

11. https://www.micahnetwork.org/integral-mission.

12. "Tearfund's definition of integral mission." http://learn.tearfund.org/~/media/Files/TILZ/Churches/041%20Tearfunds%20definition%20of%20integral%20mission.pdf.

The practice of integral mission ties Christian mission and community development together into one whole endeavor. Further, it adds new dimensions to Christian leadership that have heretofore been largely unaddressed in the management literature. Integral mission also connects current and eschatological manifestations of shalom. The theme of integral mission will be considered again below in my critique of western influences upon the organizations of which I am a part.

Theme of Maturity

As a final theme, I choose maturity. It is an unusual choice of topic to highlight in this context, but it has relevance for missions, community development, and leadership. I am indebted to the writings of Andrew F. Walls for highlighting this topic.

We tend to think of maturity as a characteristic of individuals. As such its application to leadership is apparent since effective leaders are also maturing leaders. But communities can also mature so that a possible synonym for community development is community maturation (recognizing the multiple dimensions in which maturation can occur). Taking this thought a step further, local churches (congregations, not buildings) and even the universal Church are communities, so maturation is possible in them as well.

Jesus' teachings include the parable of the soils that references maturity: "The seeds that fell among the thorns represent those who hear the message, but all too quickly the message is crowded out by the cares and riches and pleasures of this life. And so they never grow into **maturity**." (Luke 8:14, emphasis added)

The churches that the apostle Paul planted sometimes demonstrated immaturity, so it is not surprising that Paul encourages maturation. "Dear brothers and sisters, I close my letter with these last words: Be joyful. Grow to **maturity**. Encourage each other. Live in harmony and peace. Then the God of love and peace will be with you." (2 Cor 13:11, emphasis added)

Another example of Paul's exhortation to maturity can be found in his letter to the Ephesians:

> Now these are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. Their responsibility is to equip God's people to do his work and build up the church, the body of Christ. This will continue until we all come to such unity in our faith and knowledge of God's Son that we will be **mature** in the Lord, measuring up to the full and complete standard of Christ.
>
> Then we will no longer be **immature** like children. We won't be tossed and blown about by every wind of new teaching. We will not be influenced when people try to trick us with lies so clever they sound like the truth. Instead, we will speak the truth in love, growing in every way more and more like Christ, who is the head of his body, the church. He makes the whole body fit together perfectly. As each part does its own special work, it helps the other parts grow, so that the whole body is healthy and growing and full of love. (Eph 4: 11–16, emphasis added)

Walls provides a fresh application of these Scriptures, especially Ephesians 4, by noting that the universal Church is maturing as the gospel successively transforms one culture after another. He maintains that the full maturity of the Church only comes about as a result of different cultural expressions of the Church coming together. Any one of the diverse expressions of the Church only has a fragmentary understanding, so each is needed and each must learn from the others if the Church is to reach the full stature of Christ (Walls 2002, 77–78).

Hiebert affirms that all theologies are partial and culturally biased and that the truth in the Scriptures is greater than what any of us understands. Therefore, if we are willing to test our theologies against the Scriptures, we can mature in our understandings. Although divine revelation and history do not change, our understandings of them can (1999, 99–100).

With this understanding, maturity can be seen as an additional motivation for the Christian leader's efforts in missions and community development. Implied is a dependence on fellow Christian believers across cultural barriers. This provides a posture of humility for the missions and development leader that I find very attractive. In fact, I have been motivated to work on this dissertation by the thought that it will give me the opportunity to learn from brothers and sisters of other cultures.

The theme of maturity also serves as a reminder about the connection between what comes at the end and what must be done next. de Gruchy (citing Bauckham and Hart) makes the point that eschatology is not simply about a hope for justice in the future, but also about the difference that God's future has on our present experience. Trusting that God is able to change everything at the end frees us from despair and empowers us to initiate our own small efforts to see the Kingdom come (2002, 210).

This concludes the review of Biblical and theological/missiological foundations for my dissertation explorations. Having provided these definitions and themes related to my dissertation, next comes the literature review.

CHAPTER THREE

LITERATURE REVIEW

Introduction

> A universal gospel calls for a universal church, in which all Christians are effectively involved in the world mission as equal members in the body of Christ. Partnership in mission is not merely a question of practical convenience but the necessary consequence of God's purpose for the church and for the whole of humanity revealed in Jesus Christ.
>
> —Latin American theologian C. René Padilla (2013, 152)

For this dissertation, I chose an interdisciplinary approach (cf. Grant In Gilbert, Johnson, and Lewis 2018, 14 ff.). My exploration included reviewing relevant missiological, community development, organizational, and leadership literature. The results of my reading are not organized in this paper, however, according to these standard literature categories. Furthermore, I have not followed the common pattern of reviewing the literature on a book-by-book basis. Instead, the structure that emerged out of the reading, as I reflected on my dissertation topic of how SIL needs to continue to change in light of shifting contexts and missiological paradigms, is outlined as follows:

- **Critique of the west**. My interest in exploring these concepts is not because of political correctness or "white guilt," but because these cultural factors are important to moving out of the "west to the rest" at a deeper principled level and not merely with regard to pragmatic changes of technique. This section comes from paying particular attention to global south authors and is the longest, containing ten subtopics.
- **Historic missions influences**. Although aspects of SIL are unique, we share much in common with other mission agencies due to the historic milieus in which our organizations have developed. Awareness of the larger historic missions patterns is critical so that we benefit from them, but also, where appropriate, move past them.

- **Ecclesiology of mission agencies**. This is not an open-ended examination of ecclesiology, but a specific view of how agencies like SIL relate to the Church and churches. It is relevant because of the need to clarify SIL's relationship to the Church and churches as we move into the new paradigm of the "whole Church to the whole world" and because global south workers do not tend to dichotomize the unseen (religious) and the seen (scientific) as is done in the west.
- **Learning from community development organizations/NGOs**. We should be learning from community development agencies and other NGOs not only because SIL has development character organizationally, but also because development organizations have also had to move out of the "west to the rest" paradigm.
- **Organizational leadership**. While the leadership literature can seem faddish and endless, I found some ideas informative for the paradigm shift we are pursuing and so have very selectively included concepts from certain leadership publications.
- **Globalization.** I had initially resisted including this topic in my dissertation because the literature is sprawling and not always pertinent, but some literature findings seemed too relevant to omit.
- **Pluralism and polycentrism**. This final combination of topics is also one I had not originally intended to include, but that I came upon too frequently and with too many pertinent insights to ignore.

Each of these topics are relevant for a thorough consideration of the obstacles and opportunities for moving out of the "west to the rest" paradigm into one of the "whole Church taking the whole gospel to the whole world." These seven topics hence form a higher level outline for this chapter.

Critique of the West

> The solution, I believe, can only be found when the churches in the West and those in the Third World have come to the realization that each of them has at least as much to receive from the other as it has to give.
>
> —South African missiologist David Bosch (In Rickett and Welliver 1997, 60)

Given the dominance of the west in the modern missions movement, it should not be surprising to discover that critique of the west stands as one of the themes that emerges from a review of current missiological literature. In fact, as Bosch notes, the purpose of missiology is to provide a critical perspective on missions practice, including its goals and methods (2011, 508). Professor of world Christianity Jehu J. Hanciles challenges us not to think of today's missionary movement as simply an extension of previous western missionary initiatives. He goes on to suggest that missions assessments that depend on categories and concepts derived from the western missions experience will tend to mislead and confuse us (In Walls and Ross 2008, 129).

I attempt to do this review in a manner that is humble, while not avoiding what may be challenging, even prophetic. In addressing western influences below, some global south authors have felt the need to invoke language that refers to these influences as involving idolatry (e.g., Ramachandra 1996a; Goudzwaard, Vander Vennen, and Van Heemst 2007) and evil systems (e.g., Padilla 2013), while others would see them through a model of syncretism (e.g., Schreiter 1997, 146 who quotes anthropologist Louis Luzbetak's definition of "a theologically untenable amalgam"). Koyama asserts that we need to be critical about any institutions related to the Church; otherwise we make them into idols. Our calling is to serve God and people, which requires that we sometimes uphold and other times demolish Church institutions (1999, 139).

I choose to focus on critique, believing that while there are many positive contributions of the west to missions (e.g., pioneering/entrepreneurship, management skills and tools, efficiency, technology), it is weaknesses that are less obvious, especially to those of us from the west.

What is most harmful is not our individual or collective weaknesses per se, but those weaknesses that are hidden from our sight, but not hidden in their effect on others. Ironically, in desiring impact sometimes we lack impact awareness (knowledge of unintended consequences). For that reason I have paid particular attention to the cultural other, that is, those from the global south who would be able to see shortcomings in western missions that might not be so apparent to me as a westerner working in a historically-western organization.

My intent is not to discourage involvement of westerners in God's global mission (cf. Borthwick 2012). As Bediako has pointed out, the growth of Christianity outside the west has not made western Christianity irrelevant. Rather it allows us to see Christianity for what it truly is, a universal religion (2004, 3). The goal is not "the whole Church *other than the west* taking the whole gospel to the whole world." Rather, my attempt is to help change my organization and myself so that we can better embrace the global workforce available today.

I begin this section by addressing the **general influence of the west upon missions** and subsequently turn to look at some very specific western cultural influences.

Western Worldly Influences

> Does Christian mission involve a confrontation with 'the idols of our time'? Or does Christian mission, at least in some prominent aspects, unconsciously disseminate forms of idolatry around the globe? Or are large sections of the Christian Church so riddled with idolatry that their missionary vision has been paralyzed? The burden of this book can be summed up by saying that all three questions require the emphatic answer: 'Yes'.
>
> —Sri Lankan IFES senior leader Vinoth Ramachandra (1996a, 23)

We live in a transitional era of post-western Christianity, but not yet completely post-western evangelical missions and development endeavors. The goal in addressing western influences on missions is not de-westernization, but a decentering of western traditions, mindsets, and practices. Hwa says,

> . . . if the Jews may not monopolize biblical salvation history, how much more should Western Christianity not be allowed to do so! But with their long Christian heritage, Western churches have tended to see non-Western churches as mere extensions of

> themselves. But what unites non-Western to Western churches should not be the former's wholesale acceptance of Western forms of Christianity. Rather it ought to be 'their acceptance along with the churches of the West of the entire stream of Judeo-Christian history—even as they retain their own cultural history. This process is crucial for the discovery of African, Asian, or Latin American Christian identity.' (2014, 160–161, quoting Samuel and Sugden 1987, 135)

To examine our organizational structures for western influences is not meant as a witch-hunt. If this be criticism, then it is also self-criticism. Furthermore, the characteristics of SIL that I bring forth for critique are true of SIL only because they are true of western missions and more broadly of the western Church. Escobar refers to this as western provincialism (2003a, 163). My attempt here is to deconstruct "west to the rest," so that the west and all others might make their best contribution to the "whole Church to the whole world." Global south readers are encouraged to not skip over this section because these weaknesses are not all unique to the west (cf. D'Souza In Taylor 2001 which addresses the issue of materialism among Indian Christians).

Western Culture Represents Strengths But Also Weaknesses

It bears repeating that this is not an unreserved critique. SIL, like other mission agencies with a western origin, has a number of strengths that came from its western start. In the midst of critique, missiologist David Bosch flatly states that "there is no point in denying the fact that the Western missionaries' culture has also had a positive contribution to other societies" (2011, 304). Even Vinoth Ramachandra, who we will see is very direct in some of his criticisms, says that when we step outside of our own cultures we can appreciate what is great about our nations as well as our particular idolatries (1996a, 212).

Andrew F. Walls quotes Kanzo Uchimura, described by Walls as one of the outstanding Christian figures in Japan of his day, as saying in 1926,

> Americans are great in all these things [building, breeding animals, inventing, democracy, money] and much else; but not in Religion, as they themselves very well know. . . . Americans must count religion in order to see or show its value. . . . To them big churches are successful churches. . . . To win the greatest number of converts with

> the least expense is their constant endeavor. Statistics is their way of showing success or failure in their religion as in their commerce and politics. Numbers, numbers, oh, how they value numbers! . . . Americans are essentially children of this world; that they serve as teachers of religion. . .is an anomaly. . . . Indeed, religion is the last thing average Americans can teach. . . .Americans are the least religious among all civilized peoples . . . . Mankind goes down to America to learn how to live the earthly life; but to live the heavenly life, they go to some other people. (In Carpenter and Shenk 1990, 1–2)

Walls goes on to provide a mixed critique of his own when he notes that American, as in "American missions" conveys 1) "immense energy, resourcefulness, and inventiveness—a habit of identifying problems and solving them—and, as a result, first-rate technology," 2) "an intense attachment to a particular theory of government, one that does not grow naturally in most of the world," 3) "an uninhibited approach to money and a corresponding concern with size and scale," and 4) materiality, "a somewhat stunted appreciation of certain dimensions of life, notably those relating to the transcendent world" (ibid., 2–3).

History professor Richard V. Pierard makes some similar comments on American missions that could be seen as specifically true of SIL. Positively, he sees how Americans have contributed practical action, boldness, and observable results as well as deep piety, self-sacrifice, compassion for souls, and concern for the needs of hurting people to world missions. But with these have also come undesirable values of cultural chauvinism, aggression, rugged individualism, and divisiveness (ibid., 179).

Potential Blindness to Western Culture

> Culture is both our palace and our prison.
> —retired Fuller Seminary provost and author Sherwood Lingenfelter (2008, 59)

Even more serious than a weakness is an unrecognized weakness. We must admit to potentially being blind to what is culturally familiar and even comfortable. This is true for all people, but in particular for Americans. SIL Anthropologist and author Sheryl Takagi Silzer references the observation that most Americans have trouble identifying their culture or may

even deny that they have a culture due to the individuating nature of American culture (2011, 29, 143). Sociology professor David Moberg notes that the frontier values that have been so influential in American culture have been confused for essential foundations of our faith (1972, 35–36). Respected evangelist Billy Graham has confessed that he came close to identifying the American way of life with the Kingdom of God (quoted by Hansen 2018). Kraus asserts that this is a mistake many in the west have made (1998, 25).

This is not only a problem for the American Church, but also for American missions efforts. Walls notes how American missions isn't just a product of American culture, but also a purveyor of it (1996, 226 and In Carpenter and Shenk 1990, 8). Church historian Justo González warns how, especially in dominant cultures, we do not see how culturally conditioned our faith has become. Missionaries are sometimes more sensitive to cultural influences on Christianity in their places of service than to such influences from their cultures of origin. (1992, 31).

Moberg says:

> We have equated "Americanism" with Christianity to such an extent that we are tempted to believe that people in other cultures must adopt American institutional patterns when they are converted. We are led through natural psychological processes to an unconscious belief that the essence of our American Way of Life is basically, if not entirely, Christian. (David Moberg quoted by Costas 1979, 17; This last sentence also appears in Moberg 1972, 42.)

Missiological anthropologist Darrell L. Whiteman expresses similar concerns, noting how self-deception can cause us to believe that our understanding and practice of the faith is biblical, when in fact it is more cultural (2006, 61). He goes on to say,

> Our mission organizations have been shaped by North American culture, worldview, and values as well as by theological assumptions. The problem is that we have often been unconscious of the strong impact that our culture has in shaping our beliefs, our strategies, the way we 'do business' and organize our institutions. So it has not been unusual for us to be more American than Christian without even realizing it. (2006, 67)

Founder of Development Associates International and retired professor James F. Engel and Fuller theology professor William A. Dyrness offer a similar critique of the contemporary missions movement as being captive to American culture and, in particular, blindly associating

the gospel with economic and political pragmatism (2000, 18). Costas goes even further in his criticism, saying that the involvement of the American church in missions is in crisis because of its association with American imperialism. This has caused the American missionary movement to be the carrier of the American way of life rather than the gospel (1982, 80).

Theologian James Stamoolis challenges us to not be content with only criticizing past missions efforts in the colonial era, but to consider where we might be blind in our post-colonial and neocolonial era. We have thought it was unspiritual to recognize how our economics and politics shape our mission practice. However, we have continued to use economic and political structures as the vehicles for mission. We may be unwittingly conforming to neocolonial dynamics at work in our sending and receiving countries (In Taylor 2001, 526).

Lamin Sanneh has said there is a paradox in how western missionaries became the instruments for the de-Westernization of Christianity as a result of vernacular-language Bible translation (In Carpenter and Shenk 1990, 316). In that we can rejoice, but has our strong commitment to the vernacular blinded those of us from the west to western influences on our work in SIL?

No Such Thing as Noncultural Christianity

It is not an option today, nor has it ever been an option, to pursue missions without bringing along one's culture (Shenk In Ott and Netland 2006, 9). This is so because it is not possible to talk about God, revelation, and Christ in a noncultural way (Costas 1982, 120). As Bosch says, "the gospel always comes to people in cultural robes" (2011, 304). Taber indicates we have heard *ad nauseam* about how the timing, attitudes, policy, and methods of missions coincided with colonialism, but we have not realized the full implications for us today (In Rickett and Welliver 1997, 66).

Missionary and theologian Lesslie Newbigin states categorically,

> Neither at the beginning, nor at any subsequent time, is there or can there be a gospel that is not embodied in a culturally conditioned form of words. The idea that one can or could at any time separate out by some process of distillation a pure gospel unadulterated by any cultural accretions is an illusion. It is, in fact, an abandonment of the gospel, for the gospel is about the word made flesh. Every statement of the gospel in words is conditioned by the culture of which those words are a part, and every style of life that claims to embody the truth of the gospel is a culturally conditioned style of life. There can never be a culture-free gospel. Yet the gospel, which is from the beginning to the end embodied in culturally conditioned forms, calls into question all cultures, including the one in which it was originally embodied. (1986, 4)

Western cultural values are very much also embedded in conceptions of community development. Christian futurist and author Tom Sine encourages us to critically analyze the origins of the concept of development. He believes that Christian development programs in non-western settings continue to reflect numerous western values (In Samuel and Sugden 1987, 2). I will explore this in much greater depth in the section on Development Issues and NGOs.

Recognizing Exportation of Culture with the Gospel

So, honesty requires that we confess that in sharing the gospel and pursuing development we from the west have also promoted our cultures. The exportation of culture with the gospel is not new or limited to the west. Andrew F. Walls has pointed out that, of course, the first Jewish believers in Jesus developed their practices around Jewish forms just as the Hellenistic believers in Jesus developed their practices around Hellenistic forms (2002, 79). It should not be surprising to learn that after World War II, SIL made extensive use of American military terminology including bases, divisions, and furloughs (cf. August 2000 Lausanne *World Pulse* article “Mission leaders urge end to ‘fighting’ words” referenced by Taylor in Taylor 2001, 13; also Bosch 1979, 30).

But exporting culture is not only a point of historical criticism; it is also true today. British-Canadian pastor John White challenges us to recognize that we as Christians may be like sponges soaked with the values of the society in which we live (1993, 148). Just as in constructing buildings, we are only able to socially construct from raw materials that are readily

accessible. Latin missiologist C. René Padilla pointedly remarks that western influences on theology and mission include a rationalistic view of reality, individualism, materialism, and a general atomization of life (2013, 118 footnote). Disconcertingly, in one of his section headings about the Church today, Costas refers to "A Culturally Bound Church and an Ideologically Captive Theology" (1982, 78).

The Gift of Recognizing Cultural Christianity

While cultural blindness can be a hazard to missions, cultural awareness can be a gift we receive from pursuing cross-cultural missions. It can be another way of identifying "worldliness" or idolatries that accompany our zeitgeist. As missions lecturer David Smith says, in cross-cultural mission we can discover that our faith and theology have been culturally conditioned to a far greater extent than we had ever thought (2003, 75).

Peruvian theologian Samuel Escobar challenges us to consider whether our notions of missions incorporate worldly wisdom and power.

> When in the light of biblical imperatives we revised some of the traditional ways of doing mission, we realized to what degree that pattern had become just a human enterprise and was in danger of being merely the religious side of the expansion of one culture and one empire. Essentially the shift to the emphasis of John's version of the Commission on *the way* in which Jesus himself accomplished his mission means the abandonment of the imperial mission mentality. Imperial missiology carried on missionary work from a position of superiority: political, military, financial, technological. While 'the cross and the sword' symbolized it at the height of Iberian mission in the sixteenth century, 'commerce and Christianity' symbolized it at the height of Protestant European mission in the nineteenth century. And in our own lifetime 'information technology and the gospel' has come to symbolize it. (2003a, 26)

UK pastor Tim Chester suggests that changes in Christianity globally may be related to God disclosing our western worldliness. He says that the shifting of power in Christianity to Africa and Latin America may be God's way of shaming the economic, military, academic, and rationalistic dependencies of the Church in the west (2013, 99). Being clear about the cultural

influences on our missions practices will enable us to be flexible to change as times change and particular cultural forms of missions become obsolete and perhaps dysfunctional.

Suggestions of What to Do about Westernism

If we can never totally escape cultural influences upon us as we pursue mission, what can we do? To free us from worldly western idolatries in missions, we need to first identify those specific influences and then clearly relativize them. As C. René Padilla has said, "The church of Jesus Christ is engaged in a spiritual conflict with the powers of evil entrenched in ideological structures that dehumanize humanity, conditioning us to make the absolute relative and the relative absolute" (2013, 74). Escobar (2003a, 12) has pointed out how the gospel dignifies but also relativizes every culture. The 1974 Lausanne Covenant simply states (par. 12), “The church must be in the world, the world must not be in the church” (ibid., 161).

Orlando Costas says,

> It [the Christian church in the North Atlantic] is having to realize that its greatest glory does not lie in the marvelous works it is able to perform: not in the millions of dollars it is able to raise for the cause of mission, nor in the thousands of young people it is able to recruit for service in the world''s remote parts, nor in the fabulous reports they will be able to send back home. Rather, its glory will lie on the cross of Christ. Its greatest merit will be the sensitivity it is able to develop toward the leading of the Spirit, its openness to his mysterious ways. Its greatest achievement will be marked by its ability to serve humbly in collaboration with the thousands of churches and millions of Christians whom the Holy Spirit is raising among the weak and disenfranchised of the earth—without fanfare, without financial resources and without academically qualified personnel. (1979, 92)

Consistent with that thinking, Costas also points the way forward as doing away with the notion of a one-way mission to the world and replacing it with the concept of participating in a global mission. This global mission is from, to, and within every continent. All the resources of the global Church will be required, as well as Christian solidarity, respect, and trust. This will be a huge contrast to a multinational corporation mentality (1982, 81).

Though it can be humbling and not cause westerners to feel as special, we have to acknowledge the work of God in this opening up of missions and development to participants from many more places. González points us to a parallel in Acts 6 where there was a problem with Hellenic widows. But González says the problem was not caused by the widows, but by the subversive Spirit of God. God required a change of administrative structure and a choosing of leadership that empowers those who had been more marginal (1999, 46 ff.).

In fact, one of our responses to westernism needs to be repentance for ever believing that the Church was to be associated with one cultural tradition. Universality, or catholicity, is a natural feature of Christianity. Therefore, it is abnormal for the Church not to be visibly multicultural. Walls has said, "What was being revealed was that World Christianity is not a development of the last century; it is the natural Christian condition. Christianity has always been global in principle, and for much of its history, global in practice too. And global inevitably means multicultural" (2017, 4).

Regarding theology, Vanhoozer warns that we must not react to colonialism by making the goal to be to make theology non-western. There is a valuable heritage from the west that belongs to the entire Church. So the way ahead is not non-western theology, but more-than-western theology (In Ott and Netland 2006, 119). This guiding descriptor of being “more-than-Western” applies not just to theology, but also to all the organizational dynamics and resources addressed in this dissertation.

So the way forward is not to reject all western values, but to relativize them by intentionally amplifying the voices of those holding other values. We should neither abandon all western understandings nor burden others with carrying the accompanying apparatus, like David with Saul’s ill-fitting armor (1 Sam 17:38–39).

An indicator for westerners of responding in health to past western domination of missions and development is gratitude in now receiving from others. As author and East-West advocate Paul-Gordon Chandler has said, "In order to enhance the beauty and glory of our own

faith and church we need to accept, grasp and apply this principle of learning from other cultural Christian expressions. This will allow us as Westerners to be receivers rather than (as has been traditionally the case) viewing ourselves primarily as providers" (2000, 17). Those of us from the west must humbly acknowledge that some issues may be better addressed by those from outside the west. Dutch author Johannes Jacobus (Hans) Visser and Gillian M. Bediako from the Akrofi-Christaller Memorial Centre for Mission Research and Applied Theology, in Ghana have noted, "Questions about human identity, community, ecological balance and justice, questions whose answers are sought by western theologians, are being solved in Africa in a way that would be difficult in the West at the present time" (In Bediako 2004, xvii).

Another category of responses to westernism fit under the label of contextualization. A number of caveats must immediately be given. First there is a long history of differing terms (eg. indigenization, inculturation, adaptation, accommodation, enculturation/acculturation, contextualization, cf. Newbigin 1986, 2) and differing approaches to this issue. Secondly, despite common acceptance of the value of contextualization in missions and development, it is an issue that has been highly controversial at times. For example, much has been written about how to distinguish contextualization from syncretism (e.g., Schreiter 1985, 144 ff.; Schreiter 1997, 62 ff.).

The response I am proposing is not one of how to indigenize western Christian mission agencies into majority world forms. That exercise has been tried already (in the case of SIL in the formation of "National Bible Translation Organizations") and that followed the pattern of national independence of global south countries. It seems that some of these efforts assumed all that was necessary was political independence, but with the same result as with many nation states in Africa, Asia, and the Pacific of continued dependence on the west economically, technically, and culturally. Despite the ideals of a three-self strategy of self-support, self-government, and self-propagation, the results are to a significant extent either incomplete (e.g.,

non-western agencies with large dependencies on western funding) or disappointing (e.g., national leaders who are strong in nationality, but weak in leadership).

So it is not surprising that there has been another round of calls for contextualization. In the case of SIL this has been in the form of initiatives around “localization”. I have three concerns about this. First, there has often been a lack of care in distinguishing the local versus the national. This is a huge issue for language work since some of the strongest opposing forces in local language development, Bible translation, and Scripture engagement have been national institutions. Secondly, is this just nationalization revisited? I am not convinced that the lessons that could be learned from previous efforts at contextualization have been considered and reflected upon. My third concern is that I am not convinced that contextualization can be rightly considered today without having in view both globalization and localization. I will take up this polarity further in the section on globalization. For now, I will just finish this section by proposing that significant work remains to be done in response to westernism in pursuing true translatability[1] and healthy, dynamic glocalization.

We now turn from looking generally at the influence of the west upon missions to identifying and relativizing some very specific western influences. Western cultural influences on mission agencies including SIL (and related organizations) discovered in the literature include:

- **Enlightenment thinking and modernism**,
- **individualism, independence, and self-reliance (and the resulting divisions),**
- **rationalism and reductionism,**

1. Bediako says,
I suggest that the theological principle we see operating in Mbiti's thought is that of translatability—the capacity of the essential impulses of the Christian religion to be transmitted and assimilated in a different culture so that those impulses create a dynamically equivalent response in the course of such transmission. In terms of this principle, it is possible to say that the earlier concern to seek an 'indigenization' of Christianity in Africa, as though one were dealing with an essentially 'Western' and 'foreign' religion, was, in effect, misguided because the task was conceived as the correlation of two entities thought to be independent. (In Gallagher and Hertig 2009, 108–109)

- **pragmatism and efficiency,**
- **secularism,**
- **entrepreneurialism, materialism and commercialism,**
- **nationalism,**
- **progressivism,** and
- **triumphalism**.

The general outline used for reviewing the literature that references these topics is to define the phenomenon, consider its place in western society, look for evidence of it in the Church, missions agencies, and development organizations, cite any references to it in accounts of the history of SIL, and finally to make suggestions about the way forward, including any correctives found in the literature.

Influence of Enlightenment Thinking and Modernism

> Western theology will have much to gain, for it has long been confined by the Enlightenment worldview that it embraced in a particular phase of Western intellectual history.
>
> —Andrew F. Walls In Greenman and Green (2012, 33)

Historians, philosophers, and social commentators have noted the extensive and deep effects of Enlightenment thinking (starting in the 17th century) and modernism (starting in the 19th century) upon the west. Although these effects were pluriform and dynamic (Hardy In Stanley 2001, 206) and sometimes contradictory, they have been widely recognized. I begin with this influence because all of the other western influences included below are philosophically related to Enlightenment thinking and modernism. Commonly associated with Enlightenment thinking and modernism are empiricism (believing only what can be observed), rationalism (valuing of logic and rejecting other ways of knowing such as revelation), humanism/anthropocentrism (making people the measure of all that is good and right), and

various dualisms (most importantly setting science and religion against each other). Missiologist Andrew F. Walls says, "Enlightenment took many forms; but among important common elements were the exaltation of reason, the development of science, and the beginning of the sense of autonomy of the individual self" (2017, 41).

In their introduction to the book *Faith and Modernity*, editors Sampson, Samuel, and Sugden state that, "Modernity is the intellectual and cultural heritage of the Enlightenment project—namely, the rejection of traditional and religious sources of authority in favor of reason and knowledge as the road to human emancipation" (1994, 7). In the same publication, English philosopher, sociologist and theologian Elaine Storkey says that Enlightenment thinking places its trust in human progress, reason, science, freedom and technology, rather than God (ibid., 139). In his usual challenging prophetic manner, Ramachandra states "It [Modernity] is full of paradoxes and ambiguities, bringing in its wake both enormous blessings and terrible sufferings. It unites the world while fragmenting it; dispels ancient, local fears only to replace them with fears on an unimaginable scale; reduces ignorance while destroying meanings; advocates rationality while subverting reason; creates wealth while impoverishing the earth. . ." (1996b, 143).

Influence of Enlightenment and Modernist Thinking on the Church

Lest we think that Enlightenment and modernist thinking has only influenced secular people, numerous authors have also pointed out its effect on Christian theology and practice. “The Enlightenment sent shock waves through Christian theology as nothing did before or after. Theology has never been the same since the Enlightenment. And therefore each and every theology, evangelical included, must assess its relationship to the Enlightenment” said Bernard Ramm in *After Fundamentalism: The Future of Evangelical Theology* (San Francisco: Harper & Row, 1983), as quoted by Costas (In Carpenter and Shenk 1990, 247). Missions historian Brian Stanley concurs, saying that evangelical Christianity is a movement that has been patterned by

Enlightenment philosophy (In Stanley 2001, 2). Bosch asserts that after the advent of the Enlightenment, Christianity was different from what it had been before. Even where there was resistance to Enlightenment thinking, western expressions of the faith were profoundly influenced by it (2011, 274–5).

However, theologians have noted that, as with other western cultural influences, we have not always been aware of the effect of Enlightenment and modernist thinking (Shenk In Ott and Netland 2006, 10). Respected theologian N. T. Wright says, "We have failed to see the crisis of Enlightenment dualism and its various legacies" (In Goheen 2016, 176). Stamoolis agrees, saying that the Bible has been read with a western filter that has not always been able to distinguish biblical worldviews from the cultural presuppositions resulting from the Enlightenment (In Taylor 2001, 542). Missiologist Andrew F. Walls makes the sweeping claim that western theology is substantially a product of the Enlightenment, designed for an Enlightenment view of the universe (In Walls and Ross 2008, 203).

Missions authors Samuel and Sugden believe Enlightenment thinking was the basis for the “social gospel”: "The European Enlightenment secularized God's work in the world and the coming of the kingdom. Even while many Enlightenment thinkers denied the direct action of God in the world, they still tried to maintain the idea of the coming kingdom—*a* coming kingdom—that would bring perfection to the world after a long period of progress. . . . The child of this tradition was the social gospel movement in the United States" (1987, 150–151, emphasis in original). Koyama sees good and bad in the effects of the Enlightenment. He borrows imagery from Matthew 7:9 to compare the effect of modernization on the peoples of southeast Asia as being both “stone” and “bread” (1976, 95).

Influence of Enlightenment and Modernist Thinking on Christian Missions and Development

It has been observed that missions is theology in practice, so it should not be surprising that if western theology has been unduly influenced by western culture, so has western missions practice. Bolivian missions practitioner Marcelo Vargas (In Tiplady 2003, 209) states that "Various authors from the Northern and Southern hemispheres have observed both direct and indirect parallels between missionary development and the expansion of Western modernism, as much in concept as in method." But Tiplady counters that while the influence of Enlightenment thinking and modernism upon missions has occurred, it is not widely perceived. He says that many mission agencies are not aware of how culturally-bound their structures are. Because they are the norm, it is assumed that these mission structures are acceptable and even biblical. In fact they are largely modernist with a sprinkling of biblical overlay (In Taylor 2001, 470).

Leading missiologist David Bosch clearly sees the influence of Enlightenment thinking on Christian missions, titling a chapter “Mission in the Wake of the Enlightenment” in his influential work, *Transforming Mission*, (2011, 268 ff.). He believes it was inevitable that the Enlightenment would significantly influence mission thinking and practice and claims that the entire modern missionary enterprise is an Enlightenment product (ibid., 280).[2] Bosch’s view is repeated at the beginning of a 2001 collection of essays entitled *Christian Missions and the Enlightenment* edited by Brian Stanley. Engel and Dyrness quote consultant John Seel as similarly saying, “'The American Evangelical movement is deeply infiltrated by the spirit and tools of modernity. Oblivious to its dangers, American evangelicalism continues as one of the leading global apologists for modernity through its publications and mission agencies'" (2000, 68).

2. However, in a later publication, Bosch went out of his way to qualify his statements about the Enlightenment to indicate that it emerged differently in different countries and that it had some positive aspects (1995, 5 ff.).

The influence of the Enlightenment results in modern missions thinking and structures not fitting well in many places where are they are supposed to be operating. Malaysian Methodist bishop Hwa Yung finishes a chapter in his book *Mangoes or Bananas*, by concluding that the dualistic and Enlightenment categories of much missions theology disqualifies it from being taken seriously (2014, 47). Even in examining various Asian missiologies he finds multiple layers of Enlightenment and dualistic thinking, covered over by Asian “clothes and colors” (ibid., 173).

Missiologist Andrew F. Walls says, "The truth is that Western models of theology are too small for Africa. Most of them reflect the worldview of the Enlightenment, and that is a small-scale worldview, one cut and shaved to fit a small-scale universe. Since most Africans live in a larger, more populated universe, with entities that are outside the Enlightenment worldview, such models of theology cannot cope with some of the most urgent pastoral needs" (In Ott and Netland 2006, 75–76).

As with Christian missions, so it has been with development. Modern notions of development are clearly rooted in Enlightenment thinking. In commenting on how community development efforts could have migrated from their Christian origins to being characterized so often as secular today, Mitchell concludes that the marginalization of religion in development studies is rooted in the Western idea of modernity (2017, 5). Modernist thinking sorted life into secular and sacred categories and development was put into the secular category, even though historically the compassionate motivation for development activities was rooted in Christianity. As we shall see, some Christian leaders today see development as so thoroughly influenced by modernist, western thinking that they hesitate to even be associated with the term “development”.

Influence of Enlightenment and Modernist Thinking Specifically on SIL

In a recent publication, SIL historian Boone Aldridge has examined the history of SIL and Wycliffe Bible Translators during a previous era in which the two organizations very much acted as if they were parts of the same organization. Wycliffe faced the American Church as a missions organization and SIL faced the missions field as a scientific and development organization. Aldridge notes how Enlightenment dualism thinking affected the individuals in SIL and Wycliffe. He says, "Respect for Enlightenment categories [of science and religion] was appropriate, if not obligatory in SIL . . ." (2018, 79). He goes on to say that "It is a near certainty that the dual-structured WBT-SIL was, more than any other twentieth-century mission, a compound of both the Enlightenment-style voluntary mission and the Romantic-style faith mission" (Aldridge 2018, 227). He comes just short of saying that the specific SIL-Wycliffe twofold structure was the product of dualistic Enlightenment thinking, but it is hard not to draw that conclusion. To the extent to which this is true, it requires that we engage in some careful but critical Biblical reflection on this western cultural influence.

Suggestions of What to Do about Enlightenment and Modernist Influences

I now turn to responses to Enlightenment thinking and modernism. Bosch along with Newbigin suggest that the correct response is not to attempt to somehow return to a pre-Enlightenment worldview. “What is needed, rather, is to realize that the Enlightenment paradigm has served its purpose; we should now move beyond it, taking what is valuable in it—with the necessary caution and critique—along with us into a new paradigm” (Bosch 2011, 280).

In responding to critique of the influence of Enlightenment thinking and modernism on missions and development, there is clearly work to be done in becoming freed from dualistic categorization. One way of doing that is by better listening to colleagues from non-western cultures. Walls has noted that a strong contribution of African Christianity is the capacity for not being bound by Enlightenment categories (2002, 122).

Probably the largest area for SIL and Wycliffe organizations to own up to and address in this regard is the dualistic SIL and Wycliffe system. Clearly, there are historic and current dependencies between these organizations, but a lot of effort continues to be expended to think and act separately. This has been confusing to staff who are members of both SIL and a Wycliffe organization. Expressions by staff that the current dualism feels like “schizophrenia” or “a divorce” demonstrate the pain and confusion. Numerous African partners have expressed that “we just consider you” (referring to the SIL, Seed Company, Wycliffe organizations, even Wycliffe Associates) “as one organization.” In so doing are they expressing ignorance and naiveté or perhaps are they expressing a biblical truth about our unity as God’s people to which those of us who are westerners can be blind? (I give detailed suggestions in the final section of the last chapter below about how we in SIL can move away from western dualism and towards greater unity among God’s people.)

Consciously moving away from Enlightenment thinking would also require us to make sure we do not consider people as objects. There have been some specific expressions against this in SIL in recent years. First, there have been a number of statements made by various SIL groups reminding ourselves that we serve language communities (meaning people), not languages (an isolatable form of expression that can be dissected and analyzed). Secondly, there has been an increasing emphasis on participatory approaches. Participatory approaches do not naively assume that everyone is equally competent for all tasks, but they do reflect a belief that those who most have to live with the consequences of a decision (such as how a language is written or how concepts will be translated) should have a role in and at least some ownership over the process. As Ramachandra says, "Scientific and technological research *by themselves* do not lead to the enrichment of human life. It all depends on who has *control* over the fruits of research" (1996a, 152, emphasis in original). In a paper by English vicar Sam Wells he contrasts “working with” versus “working for” versus “being with” those in need (2008, 4 ff.).

Moving away from the safety of western detachment in ministry requires vulnerability, presence, and participation.

Another move away from Enlightenment captivity would be an allowance for mystery and not just for calculation. I am not proposing doing away with the accounting department or abandoning all numerical indicators of progress. But we in SIL would be helped by regularly reminding ourselves that there is more to our work than what can be quantified. Some have become very focused on a countdown to completion of Bible translation. Biblical scholar and theologian Richard Bauckham advises us to not limit ourselves to a theology of closure, saying that the New Testament places missions in a tension between anticipated closure and permanent openness (2004, 25). He also says, "In many ways, therefore, mission is not the imposing of predetermined patterns on to history, but openness to the incalculable ways of God in history" (ibid., 92).

Influence of Individualism, Independence, and Self-reliance (and the Resulting Divisions)

> Christian mission must be ecumenical. Together the baptized must proclaim a common faith and offer a common witness. Together we are the Body of Christ: blemished and in need of healing, but determined and committed nonetheless. Never again can we undertake separately what we are called to do together.
> —British-American professor emeritus of Theology and Culture Anthony Gittins (2002, x)

Individualism as a western cultural phenomenon is a product of Enlightenment thinking (Bosch 2011, 273; Walls In Stanley 2001, 30; Johansson In Sampson, Samuel, and Sugden 1994, 225). Rene Descartes' statement of "*Cogito, ergo sum*" ("I think, therefore I am") is often cited as a philosophical summary of modern western individualism (Bosch 2011, 269; Stinton In Parratt 2004, 129). Missiologist Christopher Wright observes, "At the heart of so much of the fragmentation in human societies today lies the loss of human society or the struggle (often violent) for identity to be recognized or recovered. Where is it to be found? Modernity located human identity in the autonomous rational self" (In Taylor 2001, 95).

This western individualism, independence, and self-reliance contrasts with traditional pre-Enlightenment thinking and with the thinking of global south cultures. Kenyan theologian John Mbiti says

> In traditional life, the individual does not and cannot exist alone except corporately . . . . The community must therefore make, create or produce the individual; for the individual depends on the corporate group . . . . Whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. Therefore the individual can only say, "I am because we are, and since we are, therefore, I am. (In Hill 2016, 188–189)

As is true of each aspect of western cultural tendencies highlighted here, individualism is a strength as well as a weakness. With individualism have come such benefits as self-awareness, accountability, and personal piety. But to stop there would be to ignore the deep, dark shadow side of individualism. Theology professor Douglas John Hall says,

> The pursuit of individual freedom and personal aggrandizement has been the ideological backbone of new-world liberal society. It grew out of ancient constricting and oppressive forms of human community, and it was never all bad. But we North Americans drove it to its absolute limits, and it takes little wisdom to recognize that this cannot continue to be the cornerstone of society. (1997, 59–60)

Catholic priest Vincent J. Donovan says “The strange, changing, mobile, temporary, disappearing communities of America can leave one without any experience of what community is. The different groupings there are in America do have one common denominator—competition within the group” (1978, 141).

The individualism and independence of westerners is so commonly observed that there is the danger of believing that we in the west have dealt with it, just because we have been reminded of it so often. Even Frederick Taylor in his 1911 classic, *The Principles of Scientific Management*, includes one of the essential scientific management principles as being “Cooperation, not individualism” (1998 reprint, 74). But because individualism is an aspect of western culture, it cannot easily be shed like a coat. Professor and organizational culture expert Edgar Schein has observed that in the United States we claim to value teamwork, but our promotional systems and rewards systems are entirely individualistic (2013, 53).

This individualism is clearly not a universal norm. From his extensive study of cultures around the world, Dutch social psychologist Geert Hofstede concluded that the vast majority of people live in societies in which the interests of the group are more important than the interests of the individual (1997, 50). But instead of dealing with individualism in the west, we seem to be encouraging it in others, especially through globalization and consumerism. Hofstede notes that one of the ways in which this happens around the world is the strong relationship between the degree of individualism in a country and its national wealth (ibid., 53).

Individualistic/collectivistic orientation is not manifested as a simple binary distinction, but, as grid-group analysis shows, it occurs across a spectrum. Furthermore, globalization is causing an increase in individualism around the world through entertainment, technology, and through eating habits and other lifestyle choices. But numerous cultural analysts have remarked about how hungry the next generation in the west is for more communal approaches to work and to all of life. Wisdom calls westerners to humbly learn from those who are naturally more group-oriented because of their cultures.

Influence of Individualism on the Church

Has western individualism impacted the Church? Historian D. Jeffrey Bingham sees individualism in the American Church as one of the effects of the Second Great Awakening (2002, 147). Seminary professor Soong-Chan Rah in his challenging book, *The Next Evangelicalism*, says that the American church has placed the primacy of the individual at the center of its theology and ecclesiology. Due to its cultural captivity, the Church is more likely to reflect the individualism of western philosophy than the value of community as found in the Bible (2009, 29–30). Sociology professor David Moberg similarly points out how the emphasis in the American church on an individual's personal relationship with God perpetuates an individualistic pattern of thinking (1972, 89). After becoming more sensitized to this reality, I find myself

irritated when the pastor who leads communion at our church asks us to raise the communion elements and repeat the phrase, “Just for me.”

In their work *Misreading the Scriptures with Western Eyes*, authors E. Randolph Richards and Brandon J. O’Brien devote an entire chapter to misreadings of the Bible that occur because of individualism (2012, 95 ff.). Author Scott Bessenecker (2014, 98) cites theologian Scot McKnight as arguing in *The King Jesus Gospel* that we have traded the gospel of the Kingdom for the gospel of salvation. In emphasizing our personal salvation experience, we lose Christ's global, messianic role. The gospel is then reduced to producing redeemed converts instead of a redeemed world. Bessenecker goes on to add,

> Most of us in the West have forgotten that we need one another. We were created in community by a God who exists in community to live in interdependence with one another and our Maker. When we forget this, when we become masters of our own destiny, we cut ourselves off from a primary aspect of our design and become adrift as individuals in a sea of individuals. (2014, 118)

Missiologist C. René Padilla has remarked that western individualism has obscured the social dimensions of the gospel for most western Christians (2013, 108). Peruvian anthropology professor Tito Paredes affirms a statement by Wes Michaelson that the evangelical heritage has emphasized individual conversion and downplayed matters of discipleship, justice and the shape of the church (In Samuel and Sugden 1987, 70). David Moberg had similarly observed that while evangelical piety stimulated numerous social reforms in the nineteenth century, the individualism of frontier Protestantism caused its followers to ignore and evade social problems (1972, 89). We will explore this further in a section below about “the great reversal.”

In a book entitled *Disunity in Christ: Uncovering the Hidden Forces That Keep Us Apart*, social psychologist and professor Christena Cleveland remarks,

> Clearly, the Western cultural value of individualism has dominated Western Christianity. Individualism has become so closely intertwined with Christianity that it is difficult to tell the two apart! . . . Cultural psychologist Adam Cohen agrees that the stark individualism that plagues American society is probably hurting unity efforts in the worldwide church. Drawing from the apostle Paul's writings in Romans 12 and 1 Corinthians 12, Cohen writes, 'The one, universal, worldwide community of Christians (the Church) is intended to hold itself accountable to its individual members and committed to a communitarian

> understanding of its mission. Perhaps because of its preference for individualistic, [emotional] motives, American Protestantism has not fully developed its doctrine of the Church'. (2013, 144)

Individualism does not fit the expressions of Christianity in many of the cultures around the world. Singaporean theologian Simon Chan says that Asian Christianity emphasizes the cosmic, corporate, and progressive aspects of salvation. He contrasts this with western evangelicalism that stresses the individual, judicial, and crisis nature of salvation (2014, 126). He goes on to quote Chinese author Watchmen Nee as saying, "'Individualism is hateful in the sight of God. . . . I must allow the other members of the Body to minister to my needs. We must avail ourselves constantly of the fellowship of the Body, for it is our very life'" (ibid., 187).

Chan (ibid., 87) also cites Tennent as pointing out how individualism blinds the western church from understanding the full implications of sin. Tennent says:

> The great contribution from shame-based cultures seems to be the reminder that the legacy of sin is far more than the objective guilt we incur because of the transgression of specific commands. We have dishonored the Triune God, brought shame on ourselves, and caused a breach in the divine-human relationship. As we become aware of God's righteousness and our sinfulness, it should be experienced not only as an internal realization of guilt, but also as an increased awareness that we collectively stand ashamed before God. In other words, God's righteousness not only declares us forensically guilty, it also places us as relationally distant and shamed before the presence of the Triune God. It is not just his Word that condemns us; it is his Triune person who shames us. (2007, 97)

Influence of Individualism on Christian Missions and Development

Having reviewed how it influences the west in general and the western Church in particular, we should look critically for whether individualism may have affected western missions. Catholic church planter Vincent Donovan speaks directly to this: "The individualism which comes from our [American] culture not only shapes the missionary who arrives on the foreign scene; it is part of the exported Christianity, in theory and in structure, he tries, with such good will, to pass on to a communitarian people" (1978, 89). Hesselgrave says that individualism is one of the more obvious traits of American culture and while it should be inimical to missions, is characteristic of the recruitment of Americans into missions. He warns

leaders to remember that the North American commitment to individualism and self does not match serving God's Kingdom (2005, 223–226).

Individualism was not always a norm, even in the west, but it took up a double-sided form in western missions. "In the course of the nineteenth-century it [individualism] became ever more powerful and all-pervasive in mission thinking. The *individual responsibility* of missionaries to proclaim salvation *to individuals* became the hallmark of nineteenth-century missions" (Bosch 2011, 295, emphasis added). Bessenecker observes that for those of us from the west, we have become more and more disconnected from others. We have forgotten the communal approach to mission (2014, 131). He says that under the guise of not wanting to act colonially, those of us from the west involved in missions avoid healthy interdependence (ibid., 152).

In the Church and in mission agencies one manifestation of individualism is the attention focused on top leaders. Co-founder of the Christian Community Development Association John Perkins has said that we have a very serious problem in the Church with personality cults (2014, 13). Worldly western marketing wisdom dictates that money should be raised through mass-market mailing of appeal letters, always with pictures of the CEO and wording attributed to the one and only CEO.

Individualism is a problem not only in missions, but also in development (cf. Gustafson In Winter and Hawthorne 2009, 693). Pastor C. Norman Kraus quotes an international rural development specialist (Terry Alliband), who has written from his experience in India about how modernization has become the goal of development: "'Modernization is a process in which group prejudices and group thinking disintegrates, or at least, is greatly reduced by the forces of individualism. The individual begins to regard his or her personal fortune as being of greater importance than that of one's hereditary group. . . . This shifting of allegiance is the basic transformation involved in the modernization process'" (1998, 71–72).

Based upon interviews with leaders of the largest development NGOs, professors Marc Lindenberg and Coralie Bryant comment on individualism and independence they observe

among western NGO workers. They say that competitiveness, not cooperation, is the norm among NGOs. There are many calls for cooperation, especially between northern NGOs and southern NGO, but in practice, examples of full cooperation between northern and southern NGOs are hard to identify (2001, 52).

More generally, NGOs don't make needed changes because of the strong individualistic and independent behavior of staff (ibid., 56). Lindenberg and Bryant say that they observed CEOs making decisions, but it was hard to see how much difference these made since staff conveyed a sense of marching to their own drummers. The independence strongly asserted among staff made managing them difficult (ibid., 134). For example, staff resisted the introduction of organizational initiatives such as benchmarking and portfolio analysis. They were more committed to helping people than operating efficiently or consistently. Although their commitment and willingness to take risks were admirable, staff found it very difficult to work on teams (ibid., 231). This description is consistent with much observed behavior in SIL.

The Self-reliance That Results from Individualism

Western individualism is more than a cultural difference to be acknowledged. We must go further and admit that it has resulted in a reliance on self (Hiebert 1985, 123), a prioritization of task over relationship, and a rejection of authority. In a closing essay in a book on globalization by Dutch professor emeritus of economics and social philosophy Bob Goudzwaard, Christian professor of political science James Skillen comments, "Goudzwaard wants us to see that the ideology of limitless economic expansion is rooted in a deeper faith in human autonomy that fuels the quest for self-sufficiency and self-aggrandizement" (In Goudzwaard 2001, 98).

Western individualism makes *me* want to be the hero of the story. It also makes those who support me as a missionary also want me to be the hero of the story. The individual missionary support mechanism regularly reinforces individualistic ways of thinking and

behaving, especially regarding resourcing. But Donovan challenges us: "In this era of the people of God, of the laity, of the priesthood of all believers, the role of a missionary, at home or abroad, will no longer be the role of the visible hero, the one in the limelight. There are different ways to be heroic and the way of the missionary should be a hidden one" (1978, 173).

Bosch says that those of us in western churches operate within the mindset of being independent and disregarding others (In Rickett and Welliver 1997, 60-61). Missiologist Graham Hill challenges us in the west to depend on the power, presence and provision of the Holy Spirit, rather than relying so heavily on our individual resources and finances (2016, 147). In his own Asian style of expression, Koyama also challenges the western approach by saying, "Resourcefulness . . . must be theologically judged and contextualized in order to become genuinely resourceful. Resourcefulness must then be crucified. When it is resurrected it will become a 'theologically-baptized resourcefulness'" (1976, 5).

The Divisions that Result from Individualism

As a westerner it could be tempting to believe that the detrimental aspects of western individualism extend only to the individual and could thus be addressed through personal sanctification. But we in the west must also respond to prophetic calls, especially from the global south, to see how our individualistic perspectives have been at the root of personal as well as organizational division.

The most damning evidence of how western missions agencies are more influenced by culture than Scripture that I have observed is the degree to which strife, competition, and broken relationships are common. Engel and Dyrness pull no punches in saying that the Protestant church and its agencies have been characterized by division since the Reformation. Competitiveness has corrupted the message of Jesus. This is manifested today by mission agencies clamoring for donor dollars, each agency proclaiming their own individual successes (2000, 96).

Missiologist Andrew Kirk surveys the scene and says,

> Failure of different Churches, agencies and individual Christians to work together whenever they can has a detrimental effect on mission. It causes a credibility gap between reality and the message. Though the Gospel proclaims that faith in Christ brings reconciliation, a healing of divisions and a release of love into situations and relationships, people often see Christians adopting policies which are based on suspicion, guilt by association and conspiracy theories. It causes a tragic waste of resources in the duplication of time, money and human abilities. 'Sheep stealing'—the growth of some churches and mission agencies by attracting the disaffected from other bodies—is not checked. Such activities cause suspicion and resentment, making co-operation even less likely. Finally, it makes mutual correction more difficult: stereotypes from the past are not challenged and dealt with, and there is little fresh input to produce creative new ways of being involved in mission. Those who see no need to co-operate highlight their sense of self-sufficiency and their presumptuous belief that their ways are best. (2000, 201–202)[3]

Somehow we have allowed division to become a norm, rather than a scandal. In discussing ecumenicism and missions, missions professor Allen Yeh (2016, 27) says that addressing the divided state of the church is a precondition to effectively fulfilling our mission. Ramachandra minces no words in saying, "Division is incompatible with unity; diversity is not. The true opposites are unity and division, uniformity and diversity" (1996b, 28). Stamoolis writes, "It is because division is so incompatible with mission that unity must be sought before anything else. The Orthodox Church, according to the metropolitan, 'believes therefore that oneness in the Church is an absolute prerequisite for the proper discharge of the mission of the Church.' Without unity the Church dishonors its Lord" (2001, 110).

Where missions should be characterized by collaboration and cooperation, it is often stained with competition. John White says, "Yet again and again missionaries and Christian

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3. However, in personal correspondence with me on 01 December 2019, Mary Lederleitner, Managing Director of the Church Evangelism Institute and Research Institute at the Billy Graham Center at Wheaton College, made the point,

> I agree that unbridled individualism creates a lack of unity. But, there are also drawbacks with unbridled collectivism and in-groups causing conflict too. And, when conflict breaks out in those contexts, it can become violent extremely quickly. This is just my take but in Scripture we see at times the community helping the individual come back to God and at other times the individual (prophet) helping the community come back to God. So, I see Him affirming both. . . . I think we need to be careful to not always vilify individualism and affirm collectivism when historically they both have their blessings and their pitfalls.

workers find themselves involved in competition rather than cooperation" (1993, 53). This preference for competition comes from a culture of consumerism (Bessenecker 2014, 155). Rather than seeking to be Kingdom co-workers, often churches and agencies seek to be winners over others (World Council of Churches 2012, 23). In spite of everything said to the contrary, the end result of the process of how younger churches relate with sending churches or mission agencies has not been greater interdependence, but increasing alienation (Bosch In Rickett and Welliver 1997, 57). Because of the emphasis on individualism and competition, western Christians often do not even understand why disunity is a scandal (Fernando In Taylor 2001, 242).

This is a heretical condition in light of the Scriptural missiological theme of reconciliation. Relationality should be a consequence of reconciliation, which is so central to a definition of Christian mission. Taking the doctrine of reconciliation seriously challenges western individualism. Yeh grimly asserts that church denominations were established to disagree on nonessentials of the faith (2016, 108). Could the same be said of missions agencies?

In my reading, I did not come across an equal amount of criticism of development agencies for competition and division. That may be because such qualities are culturally acceptable in the west and development agencies are judged by comparison with business practices, rather than by biblical standards. Davies does cite factionalization as a key process in the history and decline of NGOs (2013, 13).

Evidences of Individualism, Independence, and Self-reliance (and the Resulting Divisions) within SIL

Status quo for many historically-western organizations, including SIL, is to have systems that are built around individuals with individual callings, individual financial support, individual work roles and individual job descriptions, and whose performance is individually reviewed. Anything else is treated as a rare exception. So staff is to some degree self-selected, self-

funded, and self-directed. This individualism has been reinforced by SIL's historic organizational culture and strongly reinforced monthly by the remuneration of individually supported staff.

Individualism can be seen in much of the narrative promoted by Wycliffe organizations, especially Wycliffe USA, and relied upon by SIL. Some of the most commonly told organizational stories are of heroic western Christian individuals translating the Bible or of global south individuals using the translated Bible. Individualism and self-reliance is sometimes represented in SIL by the term "pioneering" which has been a core value and can be culturally understood as rooted in the shaping of American culture by moving into frontier territories.

The problems that individualism and independence can cause are well known by SIL administrators. Sadly, there is a history of disagreements and divisions in SIL that reek of individualism. These have occurred between staff and between organizations. And it has happened for a long time. Historian William L. Svelmoe notes,

> Although [SIL founder Cameron] Townsend was sensitive to an individual's leading from God, he well knew the problems such leading could generate. Notes from a meeting in 1939 read, 'It was suggested that it be drawn up definitely as a policy of our organization that obviously in Christian work the Lord leads the individual, but for the sake of binding the whole together the individual should be subject to the group.' (2008, 277)

Whatever became of this policy is unknown.

Suggestions of What to Do about Individualism, Independence, and Self-reliance (and the Resulting Divisions)

For those of us from the west, a place to begin in addressing individualism is by acknowledging that it is one aspect of SIL organizational culture that can cause African, Asian, Latin American, and Pacific Islander colleagues to feel unwelcome.

Evidence of what a movement away from individualism would look like in SIL is suggested through the following six descriptors. First, there would be more expressions of *interconnectedness*. This would not be the interconnectedness economically, technologically

and culturally that occurs as a result of globalization and often is unwelcome. This interconnectedness would be a sense of belonging and not just of self-choice. As theologian Miroslav Volf says, there would be a "'rejection of the 'separative self' and a conceptualization of a self situated in a web of relationships" (1998, 2). Jacobsen relates this interconnectedness to a southern African term:

> If there is one term that captures the distinctively African, and yet universally Christian, cultural theology that has emerged in Africa, it is the word *ubuntu*. *Ubuntu* refers to the interconnectedness of all people, and it serves simultaneously as a statement of fact and as a moral ideal. *Ubuntu* describes all human beings as dependent on and responsible for one another. In the words of the well-known South African theologian and Anglican archbishop Desmond Tutu, *ubuntu* is part of 'the very essence of being human.' It underscores the fact that 'my humanity is caught up, is inextricably bound up, in yours.' (2015, 62)

In an article about missions in the African context, missiologist Enoch Wan says that we need to develop a relational missiology that would contrast with western managerial missiology (2019).

Secondly and related to the first, there would be continued exploration and pursuit of single and multiple *community formation* within SIL. "Communal living helps to foster a sense of home and family for those who've left both to adopt a missional lifestyle in pursuit of the kingdom of God," says Bessenecker (2006, 118). I propose that our organizational model be small communities organically connected into one larger, looser community. Pursuing community formation is a higher goal than organizational formation: “Unity transforms organizations into communities. A community performs on a higher level than an organization because the people in it have a sense of belonging and commitment.” (from a summary of Max De Pree’s *Leading without Power: Finding Hope in Serving Community* in Banks and Ledbetter 2004, 71). Ruth Haley Barton remarks on how unusual that would be in the west:

> Commitment to community—especially at the leadership level—is profoundly countercultural. It goes against the grain of the West's Lone Ranger mindset, which elevates independence to a virtue. It also flies in the face of our consumer mindset that sees everything as a commodity to be used and then discarded. Often, we are not even aware that we have compromised our values until it's too late. (2012, 112)

But commitment to community would fit staff from Africa according to the late Franciscan nun and Kenyan theology professor Anne Nasimiyu-Wasike: "'Community participation is a very prominent value among the African people. It permeates all life; it is the matrix upon which all the human and social values, attitudes, expectations, and beliefs are based, and it is the foundation of an African theology, catechesis, and liturgy'" (quoted by Hill 2016, 246). This is also affirmed by professor of missions studies and longtime student of African theologies Diane Stinton who says that African theologies of community challenge western Christianity's rampant individualism (In Parratt 2004, 133).

A third indicator of moving away from western individualism would be that staff would be *quicker to request help*. In an article entitled, "What's Wrong with Western Missionaries?" author Nik Ripken challenges western missionaries: "We travel around the world to meet needs, not to be honest about our own, nor to become part of their body of Christ. We are the 'haves,' and they are the 'have-nots'" (2016). Indian (South Asian) missionary S. Devasagayam Ponraj says, "God wants us to depend on each other. There is no support for independence in the Bible and in fact it is sin that promotes independence. It isolates us from others and separates us from those who could work with us and help us or encourage us. God designed us for interdependence and not for independence" (2002, 112–113).

Fourthly, in moving away from individualism we could expect leadership would provide accountability and would be willing to be held *accountable for not breaking unity* with other Christian believers, whether they be staff with SIL or a partner organization. In the final chapter, I will provide specific suggestions regarding how to attain better performance in this regard in SIL and related organizations.

A fifth evidence of not being organizationally captive to western individualism and independence is *reconciliation*. Social psychologist and professor Christena Cleveland challenges us:

> The work of reconciliation is often excruciating because it is the work of the cross. If reconciliation work isn't painful, I'd venture to say that it isn't really reconciliation work. Reconciliation requires that we partner with equally imperfect individuals who are also clumsily scaling the crosscultural learning curve, forgive those who carelessly wrong us, repeatedly ask for forgiveness, engage in awkward and unpredictable situations and, like gluttons for punishment, keep coming back for more. (2013, 156)

Speaking from the deep experience of reconciliation in South Africa, professor John W. de Gruchy says that a Christian understanding of reconciliation and the Church as a community of reconciliation is based on a more fundamental belief that, as humans, we only exist in relation to others. We have a choice between atomistic individualism or genuine human relationships (2002, 91–92). Justo L. González likewise challenges us in saying that the Church must be one, not primarily because of benefits to the Church. The Church must be one because a Church that is fragmented is not much help to a world that is fragmented (1999, 20; also in Escobar 2003a, 169).

A sixth way of organizationally moving away from individualism and independence would be to embrace collectivistic management models. Cross-cultural expert Geert Hofstede notes that techniques and training for managers have almost exclusively been developed in individualistic countries and may not work in collectivistic cultures (1997, 66). Therefore, we will need to provide additional training and reflection opportunities for managers. We can also make use of any available national culture materials. For example, in the Philippines I found several helpful books by Tomas Andres about managing Filipino staff.

A movement away from individualism in the direction of communitarianism will also happen through a change of managerial and communication habits. For example, individual performance reviews could be supplemented with group reviews and celebrations. Planning would not be seen as the work of a heroic leader, but as the common prayer of a work group. Expanding use of group Facebook pages, as has happened in recent years with an SIL Community Facebook page, would balance the use of Facebook for individual communication.

Another clear influence of Enlightenment and modernist thinking upon the west has been a strong belief in rationalism and reductionism. Rationalism (as opposed to rationality) is the belief that human reason is an autonomous and authoritative source of knowledge (Bosch 2011, 269–270; Hwa 2014, 37). Ultimately, it implies an epistemology that whatever cannot be subject to logic is not real (Ramachandra 1996a, 30 ff.). Related to it is reductionism, a belief that the way to best understand something is to reduce it to its simplest components. (The one sentence definitions of missions, development, and leadership provided in chapter 2 of this dissertation could appropriately be labelled as examples of reductionism. They are helped by the paragraphs of explanation that follow them.)

Enlightenment thinking gave great hope to the possibility of solving the world's problems through reasoning (Bingham 2002, 132). Such hopes were not limited to philosophers, but extended to Church and missions leaders. As an example, Church of Scotland minister Ian Douglas Maxwell observed that after the Enlightenment Scottish theology, including the theology of mission, developed a profound confidence in providence that was associated with the progress of reason (In Stanley 2001, 126).

Limits of Rationalism

The limits of rationalism as a comprehensive way of understanding the universe have clearly been demonstrated in a variety of ways. The hope that rationalistic science would usher in a peaceful utopia was dashed with the numerous wars and the proliferation of nuclear weapons in the twentieth century. In his book on leadership, Richard Hames states,

> Central to industrial society has been a faith in the essential capacity of humanity to perfect itself through the power of rational thought and reason. Given the perilous state of our world, such human-centered rationalism must surely now be considered suspect. The dilemmas we need to confront, moreover, have risen as a direct result of *seeing* the world this way. Not confined merely to government or to business, this view impregnates the entire fabric of Western society. Sadly, the problems caused by the shortcomings of

> industrial economism cannot be conveniently ignored, swept away or solved using cold, hard, reductionist logic. This has been tried and found sadly wanting. (2007, xxv)

Ramachandra warns that it is naïve to hold to the Enlightenment belief that one can have a neutral, universal, and culture-free vantage-point that can be used to judge the reasonableness of anyone's traditions (1996a, 179).

The influence of rationalism has extended to theology. Under the influence of rationalism, there have been attempts to create systematic theologies that are rationally organized and intended to be universal. Professor of systematic theology Kevin J. Vanhoozer's critique includes the following: "Western pride in the universality of reason—instrumental, theoretical, calculative rationality—may actually be a symptom of cultural insanity. The madness of Western rationality and methodology, then, consists in its lack of imagination, its being too generic and too narrowly universal" (In Ott and Netland 2006, 88).

The influence of rationalism on theology has also led to an emphasis on the cerebral and a perception of theology as irrelevant. Professor of philosophy of religion and intercultural studies Harold A. Netland quotes Ro and Eshenaur as saying,

> Western theology is by and large rationalistic, moulded by Western philosophies, preoccupied with intellectual concerns, especially those having to do with faith and reason. All too often, it has reduced the Christian faith to abstract concepts which may have answered the questions of the past, but which fail to grapple with the issues of today. It has consciously been conformed to the secularistic worldview associated with the Enlightenment. Sometimes it has been used as a means to justify colonialism, exploitation, and oppression, or it has done little or nothing to change these situations. (In Ott and Netland 2006, 27)

In the 1982 Seoul Declaration, global south theologians asserted "We have recognized that if Evangelical theology is to fulfill its task in the third World it must be released from captivity to individualism and rationalism of Western theology in order to allow the Word of God to work with full power" (quoted by Ott In Ott and Netland 2006, 314 and by Costas In Carpenter and Shenk 1990, 245).

An abandonment of rationalism (though again, not rationality) should not be mourned (Sampson In Sampson, Samuel, and Sugden 1994, 49). Bosch observed that rationalism

paralyzed a previous generation's commitment to mission. In parts of Europe the missionary enterprise all but collapsed as a result of rationalism (2011, 283). Looking back upon my own experience in a mainline denominational church while growing up, it is apparent how a belief in a humanistic rationalism could undercut the motivation for evangelism, at home and cross-culturally. Why share what God has revealed, when all that is necessary is to understand what humanity has reasoned?

Influence of Reductionism

Reductionism is analyzing and explaining complex phenomena in simple terms. It is the opposite of holism, defined above as part of the description of Christian community development. Roxburgh and Romanuk warn about the effects of reductionism. They say that we in the west have developed our way of understanding reality by processes of reduction, simplification, and analysis. While these have some value, reductionism causes us to not see the many interacting variables in complete systems (2006, 62). Taylor warns us to "beware of looking at the world through a straw" (In Rickett and Welliver 1997, 20).

Of relevance to my dissertation topic is possible western reductionism in theology and missiology. Singaporean theologian Simon Chan warns about theological reductionism. In particular he says that the individualistic reductionism of modernity found predominantly in the west (as well as the sociopolitical reductionism found in Latin American and other liberation theologies) will mislead us regarding the nature of humanity and sin (2014, 81). As part of the proceedings from the Iguassu Missiological Consultation convened by the World Evangelical Fellowship Missions Commission in Brazil in October 1999, Guatemalan missionary to Russia Rodolfo "Rudy" Girón made an appeal to avoid an oversimplification of missiology. He was particularly concerned about reducing the Great Commission to numbers and managerial strategies (In Taylor 2001, 541).

In addition to occurring in our theology and missiology, reductionism also happens by organizations in their attempts at communication. Ramachandra warns that our reductionism in communication can lead to ideologies. We repeat a single aspect of a wider truth, but through repetition, it begins to be an all-embracing explanation of reality (1996a, 169).

Influence of Rationalism and Reductionism on SIL

Are there lingering effects of western rationalism and reductionism upon Christian missions and specifically SIL? Two aspects mentioned in the literature stand out as concerns. First, Maxwell warns in his historical reflections on the Scottish Church that "Rational conviction had taken the place of the necessary intervention of the Spirit" (In Stanley 2001, 126). I have questioned at times how Trinitarian our beliefs really are, given how infrequently we acknowledge the leading and empowering of the Holy Spirit. Is our limited reference to the work of the Holy Spirit a desire to avoid controversy related to Pentecostalism or an unintended consequence of the influence of rationalism and reductionism?

A second influence of western rationalism and reductionism that I have observed at times is a subject-object scheme (Bosch 2011, 270), as noted above with regard to the influence of Enlightenment thinking. We in SIL have demonstrated a tendency to see the world as a limited set of languages that can be studied. Accompanying this subject-object thinking is a mechanistic perspective. There have been times when the underlying metaphor for the Bible translation process is that of a machine. Loud calls for acceleration of Bible translation seem particularly susceptible to rationalistic and reductionist thinking. However, a recent emphasis on participatory approaches have brought the agency of language community members more into focus.

Suggestions of What to Do about Rationalism and Reductionism

As stated above, there is legitimate critique not against ratiocination (use of reasoning), but against rationalism (a belief that knowledge is limited to what can be reasoned). Rationalism limits what is acceptable to what fits into the discourse of logic and to reduce understanding down to the point of oversimplification.

In order to recover from the influences of western reductionism and rationalism, those of us in SIL from the west will need to practice holistic missiological reflection with colleagues who come from cultures with a more integrated view of life and the mission of God. Missiologist Darrell Guder points the way out as one of fresh missional thinking:

> Today we need to interrogate and interpret our history from the perspective of Christendom's reductionisms of the gospel and its mission, its compromises with its context, the cultural captivities that define it. Such critical work on our history is the prerequisite for our ability to understand our context. The absence of mission as theologically definitive of the church's purpose and practice will constantly confront us and call for both critical and constructive work. We will have to give particular attention to the ways in which the Bible has functioned in the church of Western Christendom in order to sort out the kind of radical reorientation that must result from reading our history through a missional hermeneutic of Scripture. (In Goheen 2016, 292)

One of the specific areas where we as westerners can be especially susceptible to rationalism and reductionism is in planning. Among the planning tools I heartily support are “theory of change” and use of key performance indicators. But we must recognize that such tools, including Results Based Management and Logical Framework Analysis, may not fit global south cultures as naturally as western ones. In the hands of westerners, they can be tools of merely human reasoning and reductionism. In other words, they run the risk of excluding key components of life. God, our dependency upon Him, and our willingness to be redirected by Him need to show up in our plans. These can be incorporated into planning tools, but it requires effort since the tools lend themselves to ignoring these. Failing to do so runs the risk of leading us into pride, presumption, or mechanistic assumptions about life. Missions professor James E.

Plueddemann suggests appreciating both western and southern perspectives related to planning:

> Dichotomistic (or low-context) agencies tend to emphasize predetermined goals and preset job descriptions, while wholistic (high-context) agencies tend to place a greater emphasis on the present situation and unfolding opportunities. . . . It is possible that emerging missions can remind us of the wholistic compassion of Jesus for the soul and the body, while established missions can make a contribution to the planning process. (In Ott and Netland 2006, 257)

Another issue to be addressed is donor communication. In the name of not confusing donors, reductionist explanations of our work are often given. Certainly, we want to be clear and not confuse people with unnecessary technical details. But the frequently practiced reductionism in communication today results in donors who are very uneducated regarding important matters like global interdependencies and shifting language realities.

This coverage of rationalism and reductionism sets the stage for discussing the influence of pragmatism and efficiency.

Influence of Pragmatism and Efficiency

> Unfortunately, there is a danger that the expression 'the whole church taking the whole gospel to the whole world' turns the church into nothing more than a delivery mechanism for the message. All that matters is 'getting the job done'— preferably as soon as possible. And sadly there are some forms of missionary strategy and rhetoric that strongly give that impression. The Bible, in stark contrast, is passionately concerned about what kind of people they are who claim to be the people of God.
>
> —British missiologist Christopher Wright (2010, 29)

Two more influences of western culture, though more characteristically American than European, revealed in the literature are pragmatism and efficiency. Citing American historian Mark Noll's term of "methodological common sense" as a recurrent aspect of American Christianity and theology, British missiologist Andrew F. Walls identifies ". . . characteristically American problem-solving approach at work: identify the problem, apply the right tools, and a solution will appear" (In Carpenter and Shenk 1990, 17). Bosch makes similar observations

about western missions efforts, noting that after the 1880s activism and pragmatism were vigorously pursued by missionaries (2011, 343).

To most westerners today, such pragmatism and efficiency are unquestioned virtues. Indeed, as with the other cultural characteristics cited here, there are benefits from them. As Whiteman says, “And unlike many romantic anthropologists who love all other cultures but hate their own, I believe there is immense good in all cultures, including our pragmatic and efficiency oriented culture of North America that impacts our mission organizations and churches” (2006, 68). Pragmatism keeps one from being stuck with failed solutions and efficiency ensures good stewardship of resources. But the literature has revealed downsides as well to pragmatism and efficiency.

Pragmatism

Pragmatism is determining what is true by what works (Hiebert 1985, 119); it could also be labelled philosophically as functionalism, utilitarianism, or instrumentalizing. It is related to the modernist preoccupation with technique (cf. Ramachandra 1996a, 20; Engel and Dyrness 2000, 67). Viewed from a different critical angle, pragmatism can be seen as just another way of saying unprincipled, unmoored behavior.

Some theologians, especially those from the global south, see too much pragmatism exercised by western Christians. Costas challenges those of us in the west: “Then, why is it that whenever I read many of your theologians I sense the pragmatic, liberal, capitalistic, pop philosophy that has made up the American way of life creeping in?” (1979, 51). In his book, *No Handle on the Cross*, Koyama says, "Theology does not aim to control the power of God. Theology, then, must not be approached with technological 'handle-mindedness'" (1976,3). I take Koyama’s term “handle-mindedness” to be another way of talking about pragmatism.

Other authors see pragmatism not only in western theology, but also in western missiology. "Our missiology has been largely implicit and arrived at pragmatically" says author

C. Norman Kraus (1998, 63). Escobar agrees, noting that the last two centuries of evangelical missions under the influence first of Great Britain and later the United States have been characterized by a pragmatic approach to social and political contexts (In Tiplady 2003, v). Eddie Arthur, former Wycliffe UK Director, also observes that evangelical mission agencies have a tendency towards pragmatism. Rather than taking the time to be reflective, agency leaders and boards are more likely to address issues for which they can agree on a concrete outcome (2019, 10).

Bosch sees this pragmatic missiology reflected organizationally in overly pragmatic mission structures (2011, 218; also 332). Other authors have referred to western missions as being influenced by fierce pragmatism (Padilla 2013, 58), excessive pragmatism (Araujo In Taylor 2001, 66), or even a pragmatic Baal (Engel and Dyrness 2000, 70).

In a criticism of overly pragmatic western approaches to mission, Escobar claims there has been an effort to reduce Christian mission to a manageable enterprise (In Taylor 2001, 109). He goes on to say,

> The second important note that reflects managerial missiology's origins is the pragmatic approach to the task, which deemphasizes theological problems, takes for granted the existence of adequate content, and consequently majors in method. . . . This system cannot live with paradox or mystery. It has no theological or pastoral resources to cope with the suffering and persecution involved many times in mission, because it is geared to provide methodologies for a guaranteed success. (ibid., 110)

While as a manager I do not appreciate a pejorative use of the term “managerial,” I do believe I understand Escobar’s concern. I have more to say about this below where I review some literature regarding organizations and leadership.

Historian Brian Stanley suggests that western pragmatism can result in blindness to other cultures and religions:

> The pragmatism that was nurtured by evangelical empiricism might be thought to signify a commendable readiness to modify 'dogma' in the light of practical realities. . . . Commitment to inductive method could and did encourage a pluralism of approach, even ultimately of theology. However, as is well known, common-sense empiricism too often masked the inability of Enlightenment Europeans to grasp the relativity of their own perceptions of other cultures and religions. (In Stanley 2001, 196)

In other words, pragmatism could be assumed to lead to a beneficial flexibility when working cross-culturally. But in practice the pragmatism inspired by the Enlightenment did not keep western missionaries from absolutizing their own cultural practices and beliefs.

Influence of Pragmatism on SIL

Is there evidence of pragmatism in SIL? In describing SIL and Wycliffe founder Cameron Townsend's approach to working in Mexico, history professor Todd Hartch describes a pragmatic approach (2006, 5, 30). Writing regarding the same time period, history professor William Svelmoe says, "Townsend was a pragmatist, willing to shed preconceived notions and ideologies in pursuit of his central vision of Bible translation and the salvation of the lost. But for Townsend, what began in pragmatism usually ended in passion" (2008, 248).

Regarding the SIL leader's approach to working in Peru, Svelmoe says, "Townsend was the first to admit that all this jungle camaraderie began as a pragmatic stratagem to keep SIL in the country" (ibid., 310). This pragmatism was recognized by others as well: "And the direct American approach to a particular problem by a specified method has been endlessly demonstrated, for instance, in the emergence of such enterprises as the Wycliffe Bible Translators" (Walls In Carpenter and Shenk 1990, 20). (Walls says "Wycliffe," but probably was referring to the work of SIL.)

SIL historian Boone Aldridge recognizes pragmatism as a recurring theme in the history of SIL and Wycliffe (2018, 3, 23, 49, 179, 220, 229, 231, 237). He says, "WBT-SIL's pragmatic adaptation to varied circumstances did not pass without consequences for the organizational mind-set. The mission's readiness to equivocate bordered at times on what might be called 'situational ethics'." (ibid., 229). This is a very serious charge since it implies pragmatism can lead to unprincipled behavior.

Efficiency

Closely linked to a pragmatic mindset has been a western value for efficiency. To be efficient is to reach a goal with minimal use of time and energy. It can also mean to create a minimal amount of waste. Associated with a value for efficiency are values of measurability and of acceleration.

Efficiency has been so valued in western society that it has become an assumed virtue. Koyama claims, "Our ability to use tools indicates directly our ability to appreciate efficiency. But with the phenomenal advancement in scientific knowledge, efficiency has become the arch-value in our lives" (1999, 46). McChrystal et al. point to efficiency and reductionism as the leading values in the military and the rest of American society during the twentieth century (2015, 33 ff.). In describing modernity, theology professor David Wells says that modernist beliefs include an ethic that values what is efficient as being what is morally right (In Sampson, Samuel, and Sugden 1994, 117).

Not surprisingly, the cultural value for efficiency has been influential in western churches. Walls notes: "For whatever reasons, the linking of entrepreneurial activity, efficient organization, and conspicuous financing, which was characteristic of American business, became characteristic of American Christianity" (In Carpenter and Shenk 1990, 12–13). I am reminded regularly of the value of efficiency in the local church of which I am a part through practices like having a countdown clock to the beginning of worship services and use of pre-packaged single unit communion wafers and grape juice.

Ward says,

> The cult of efficiency has made deep inroads into the churches of the West; it determines the causes these churches are willing to support. When lay leaders, especially, discuss missions, the negative side of the conversation very often focuses on costs and outcomes: 'Why does it take missionaries so long?' 'Why does it cost so much?' 'Why can't they just decide what to do and get out there and do it?' Communicating the realities of today's world and the requirement for careful and graciously nonmanipulative (usually slow) agreements across cultural lines is more difficult than ever before. Willingness to help is surely a desirable attribute for a missionary, but perhaps in today's world of missions it is equally important to show

> willingness not to help when that is more appropriate. The assumption that one should hit the ground running produces an overeager, often overbearing, posture. Getting the picture, letting others tell about what is happening and why, and avoiding the temptation to dump ideas all over people demands patience and time. (1999, 149)

Absolutization of efficiency (“Faster, cheaper, no loss of quality”) has led to dehumanization and worldliness (Padilla 2013, 41). Catholic missiologist Robert Schreiter notes how efficiency can reduce drudgery, but that efficiency can also occur without effectiveness so that life becomes narrow and abstract (1997, 9). Koyama prophetically warns, “Missiologically speaking, ‘efficiency’ can often betray a superficial sense of history and thus the mind of *idolatry*. It is idolatrous to bring the concepts of spirituality and efficiency into one melting pot (Exod. 32.24). The ‘truth’ which tends to work efficiently at our command is most likely an untruth (idol)” (1976, 101).

Influence of Efficiency on SIL

Aldridge sees the value of efficiency specifically in the history of SIL and Wycliffe: "By not only adapting but also avidly pursuing efficiency and technological innovation, WBT-SIL was a trendsetter in the refashioning of the traditional faith mission into a modern parachurch enterprise" (2018, 235). In describing a strategy for evangelizing Latinos and Indians in Guatemala (before starting SIL), Svelmoe quotes Townsend as reporting, “‘Efficiency in winning souls and the edification of the believers was to be made paramount’” (2008, 100). But Aldridge also records concerns about the inculcation of efficiency: "After reading the NACLA report [containing leftist criticism of SIL] in 1974, the SIL Ecuador director concluded that 'somehow we've got to get the focus off hurry-hurry, flash-bang efficient U.S. way of doing things'" (ibid., 201).

One of the dangers that can occur with pragmatism and efficiency in SIL and related agencies is a focus on Bible translation only in terms of numbers of verses produced. For almost everyone involved, translation of Scripture is a means and not an end. It is very

disconcerting to realize that it is possible to translate the Bible more efficiently, but for it not to result in effective transformation. A process of efficiently translating Scripture that resulted in less Scripture use and impact would be a tragedy, no matter how great the efficiency.

Suggestions of What to Do about Pragmatism and Efficiency

Because pragmatism and efficiency are so highly valued in western cultures, it is very difficult for those of us from the west to consider the downsides to them. But again if we are to embrace the global workforce that God is raising up today, we must not allow ourselves to be so captive to any cultural tradition that we become unwelcoming to people from others. And pragmatism can be problematic for more than just cultural differences. Swedish professor of religious philosophy Lars Johansson quotes Martin Buber as saying, "'whoever knows the world as something to be utilized knows God the same way.' Even Christians are called to move from technique to trust" (In Sampson, Samuel, and Sugden 1994, 238).

A helpful corrective for western impulses toward pragmatism and efficiency is to understand the environment and learn the nature of the systems with which we are working. In his book *Team of Teams* military leader Stanley McChrystal speaks to leaders of nonmilitary organizations about how maximizing for efficiency is not sufficient in today's world for organizational success. Instead, flexibility, responsiveness, and adaptability need to be cultivated by organizations in order to be successful in fluid environments (2015, 20).

In a book uniquely titled *The Cat & the Toaster*, professor of urban ministry Douglas A. Hall distinguishes between complex, interrelated living systems (like cats) and simple constructed things (like toasters). He warns against treating ministries which are living systems as if they were simple constructed things. Hall says that in their concern for efficiency, ministry practitioners can inflict changes rather than implanting them. Those who implant will first understand the living system around them and then properly integrate their work within that living system (Hall, Hall, and Daman 2010, 227). Plueddemann warns mission agencies to avoid

either extreme of being mechanical (like a factory) or organic (like a wildflower), advising them instead to adopt a model of being like pilgrims on a journey (1999, 156).

Another corrective move to prevent being overly pragmatic or efficient is to listen closely to those from global south cultures. For example, at one of our past SIL International Conferences, we were appropriately challenged to engage in inefficient lingering by Ajith Fernando.

Lesslie Newbigin offers this balanced perspective:

> Taken as a whole, the teaching of Jesus about the imminence of the new age calls for a combination of alertness with patience, which is the mark of a good watchman. How else can this be communicated except by sayings and parables that stress one side or the other of the tension? If patience is taken alone, it can lead to drowsiness and sloth; if immediacy alone is stressed, it can lead to a kind of excitement that neglects the ordinary duties of the moment. Christian history is replete with examples of both. The temptation of the great historic churches is to ignore the notes of immediacy and to settle down to a long-term acceptance of things as they are. The temptation of those on the margins of society and of the church is to undervalue long-term perspectives and to live in a state of irresponsible excitement. Both poles of Jesus' teaching have to be held in tension. (1996, 26)

In SIL our rationalism, pragmatism, and efficiency have kept us from understanding the sacredness of language. The use of language by God, even before creating humans, has not been appreciated enough. We have only recently begun conversations about the place of language in the mission of God. And clearly this topic is a lacuna in almost all western treatments of theology.

Another concern about pragmatism in SIL is how it affects our relationships with national governments. Historically SIL has been unusual among mission agencies in not avoiding governments, but in befriending them. There has been good fruit from that posture, both in being granted permissions by governments and in being a witness to government officials. Nevertheless, there is the potential for that pragmatism to cause us to lapse into silence before governments. It appears increasingly for the future that we will have to be willing to speak out against injustices, not just engage in social quietism.

Influence of Secularism

> It is the business of the Church to recognize that the secular vocation, as such, is sacred.
>
> —English crime writer and poet Dorothy L. Sayers, 1942

Perhaps no other effect of western Enlightenment and modernist thinking is clearer or deeper than the development of secularism. Secularism, as it is generally used, means an indifference to or an opposition to religion. Another way of defining it is as thinking and behaving done without reference to God. Secular development is an attempt to advance the benefits of God's Kingdom without reference to God or His Kingdom.

A split sacred/secular view of life can be traced back to Greek dualistic views of spirit and matter, but took on significant momentum with Enlightenment thinking (Bosch 2011, 276). Missiologist C. René Padilla states, "The problem today is not the dualism between spirit and matter, but rather secularism—the concept that the natural world represents the totality of reality and thus that the only possible knowledge is the 'scientific'" (2013, 37). The Enlightenment thinking that distinguished facts from values led to the separation of the secular from the religious (Hwa 2014, 39–40).

William E. Diehl was an American sales manager and president of a management consulting firm. He authored the book *In Search of Faithfulness: Lessons from the Christian Community* as part of an attempt to find Christian faithfulness in the American workplace. He writes,

> Yet, as one surveys the literature of the secular occupations in America—indeed, surveys almost any segment of our culture—one can barely find a trace of reference to things religious or spiritual. This dramatic contradiction can largely be explained by concluding that Americans are basically dualists. They divide their lives between things sacred and things secular, between the spiritual and the material, between the soul and the body, and between Sunday and Monday. (1987, 8)

In contrast, Searle and Searle (2013) speak of the integrated practice of the Northumbria Community:

> This conviction corresponds with the Community's refusal to conform to the insipid and artificial post-enlightenment distinction between the sacred and secular realms of human activity. Standing in the Johannine tradition of the early Church Fathers and the Celtic saints, the Community affirms the sanctity of the whole of life and the teaching of the scriptures concerning the 'recapitulation (*anakephalaiosis*) of all things in Christ' (Ephesians 1:10). There is no sphere of human activity that is beyond the reach of the kingdom of God and the transforming power of the light of the gospel.

Secularism has been so deeply imbibed in the west that it may be assumed by westerners to be a universal perspective. It is essential for westerners to remember that secularism is a cultural choice. Others, for example many Africans, come with cultural backgrounds that exclude sacred/secular dichotomization (cf. Bediako 2004). Missions professor Stan May observes: "Americans—even American Christians—embrace a sacred/secular dichotomy that relegates religious expression to certain times and certain places, while other cultures exude a holism that intertwines the sacred and secular into every facet of existence" (In Barnett 2012, 383).

Representing a Hispanic American viewpoint, professor Justo González refines that perspective. He says that North American minorities do not see life the same way as the majority culture.

> Western civilization, at least since the time of the Renaissance and in many respects even before that, has tended to separate the religious from the secular. In contrast, the various [North American minority] cultures we represent have mostly held the opposite view [holism]. . . . The distancing between the secular and the religious is thoroughly unbiblical, and is also foreign to the traditional cultures represented in [American] ethnic minority churches. (1992, 52)

Influence of Secularism on the Church, Missions, and Development

Even though one might suppose religious people would be exempt from secularism, it has also had an influence on the Church, missions, and development, resulting in dualistic thinking about religion and the rest of life. Scottish missionary Stuart McAlister, formerly with OM (Operation Mobilisation), has said, "Much has been written on the subject of dualism, and we know its chief architects, but the fact versus value divide in society or the public versus

private debate is compounded by an equally dualistic church that further divides everything into sacred and secular issues" (In Taylor 2000, 368). Padilla quotes the Lausanne Covenant as including the confession, "We acknowledge that we ourselves are not immune to worldliness of thought and action, that is, to a surrender to secularism" (2013, 141).

Secularism has also resulted in inhibiting spiritual formation among western missions workers. Numerous authors whom I have already cited have warned of the danger of pursuing mission at the expense of spiritual formation in community. Pluedemann says that currently the dominant metaphors for mission are an assembly line or an efficient machine. This leads to setting objectives, but neglecting spiritual formation (quoted by Escobar 2003a, 79). "Mission without spirituality cannot survive any more than combustion without oxygen," says Costas (1982, 172; also in Hill 2016, 406).

Bosch encourages us not to let dualistic thinking influence us to believe that spirituality and action are in opposition to each other. He says that involvement in the world should lead us to a deeper relationship with and dependence on God, just as deepening of our relationship with God should us to increased involvement in the world (Bosch in Hill 2016, 414). As Moberg says, "Pietism and activism are interdependent" (1972, 153).

Secularism is a problem not only in missions, but also in development (Gustafson In Winter and Hawthorne 2009, 693). In fact, some see development as an attempt to replace Christian missions with a secular alternative. Anglican Overseas Aid CEO Bob Mitchell notes how the secularization of western society and the professionalization of the development sector have coincided and therefore been equated (2017, 67). He also observes that even when western approaches to development have not been secular, they have often treated religion in a utilitarian or instrumental way (2017, 9). I will further address the relationship between development and secularism later when reviewing the literature on development perspectives.

Influence of Secularism on SIL

Clearly SIL has worked and continues to work with both religious and secular individuals and organizations. As Svelmoe says, “The SIL was a mission with multiple constituencies, both religious and secular. It had to communicate legitimately to both; hence its unique corporate culture” (2008, 277). But having created the dualism of Wycliffe and SIL, it was easy to fall into thinking of SIL’s and Wycliffe’s work from the perspective of the dualisms of science and religion, of facts and values, of work in the public square and faith in the pew. In SIL it is not uncommon to refer to certain kinds of our work, such as literacy or development efforts, as secular. This has made it difficult to represent all of SIL’s work to others.

SIL is not alone in this. Other religious organizations involved in development do not always communicate clearly about their religious nature. Julia Berger, who is a Bahá'í International Community United Nations Office senior researcher and writer, says that in her research,

> The identification of religious NGOs among the pool of NGOs associated with ECOSOC [UN Economic and Social Council] and DPI [UN Department of Public Information] was considerably complicated by the ambiguous nature of organizations’ religious identity (i.e., whether the organization considers itself to be a ‘religious’ NGO). Responses to the question ‘Are you a religious NGO?’ given by NGO representatives revealed the difficulties in defining an organization’s religious identity. (2003, 21*)*

Another observable influence of secularism on SIL, also found in many churches and mission agencies, is a spiritual hierarchy of vocations. This is the belief that jobs such as missionary or pastor are more pleasing to God than “secular” jobs in society (Rundle and Steffen 2003, 12).

Suggestions of What to Do about Secularism

Secularism, as has been said, is life lived without reference to God. It is clearly unbiblical. 1 Corinthians 10:31 says, “So whether you eat or drink, or whatever you do, do it all for the glory of God.” Samuel and Sugden say that they refuse to segregate God’s work among

His own and other peoples into sacred and secular history (1987, 136). Even social scientists are noting a reversal of assumptions of growing secularization (Toft, Philpott, and Shah 2011, 10 ff.).

The primary response that is appropriate in SIL is to encourage biblical reflection on secularism, that is, to encourage thinking and conversation among colleagues about various aspects of secularism. Topics for reflection should include Biblical perspectives on secularism, relating with secular partner organizations, and whether some jobs are more sacred than others. The last topic is important because I have been surprised to hear SIL colleagues strongly defend a belief that being a missionary is more sacred than other vocations.

Pastor and author A. W. Tozer devotes the closing chapter of his classic book, *The Pursuit of God*, to addressing what he calls the sacred-secular dilemma. He observes: “We have gotten ourselves on the horns of a dilemma, true enough, but the dilemma is not real. It is a creature of misunderstanding. The sacred-secular antithesis has no foundation in the New Testament. Without doubt a more perfect understanding of Christian truth will deliver us from it” (1948, 119). “Let every man abide in the calling wherein he is called and his work will be as sacred as the work of the ministry. It is not what a man does that determines whether his work is sacred or secular, it is why he does it” (ibid., 127).

Refusing to concede any work done by a Christian is secular has the benefit of causing one to experience more meaning in one’s labors. Moberg says, "Whenever we deliberately encourage Christians to enter such key occupations as school teaching, politics, medicine, social work, and the various other helping professions as part of the thrust to extend the Kingdom of God, we are encouraging the perspective that no worthy role in life is 'secular,' for all can be sanctified to the praise of God" (1972, 115). Diehl claims that those who felt they were called by God to their occupations had a much stronger sense of joyfulness in their work than those who did not feel similarly called (1987, 32). From a development work perspective, former World Vision Australia executive and current CEO of Anglican Overseas Aid Bob Mitchell says,

"Separating faith from life is theoretical and unworkable, and ultimately subversive of the unique strength of faith-based development organizations" (2017, 10).

The benefits of rejecting secularism extend to making colleagues from the global south more welcome in SIL. African theologians have been vocal in their refutation of secularism. For example, Kenyan Methodist bishop and professor Zablon Nthamburi has pointed out the untenable nature of secularism in light of the incarnation:

> The incarnation shows us how God acts in the ordinary way. The incarnation is a way of saying that the human becomes divine because in Jesus the divine became human. . . . The act of God becoming flesh removes any dichotomy between humanity and divinity in our own experiences. There is no longer any differentiation between the religious and the secular, sacred and profane. The only difference we can make is between truth and falsity, good and evil, justice and injustice, peace and conflict. (In Schreiter 1991, 68)

Ghanaian professor of Contemporary African Christianity and Pentecostal/Charismatic Theology J. Kwabena Asamoah-Gyadu affirms the impossibility as an African and as a Christian of dividing the world into secular and sacred: "Andrew Walls was one of those who recognized early that in the process of transmission the Christian faith reinforced the African worldview of the inseparability of the sacred and secular realms of the universe" (In Burrows, Gornik, and McLean 2011, 198).

South African professor John W. de Gruchy cites theologian Dietrich Bonhoeffer's assertion that God's reconciliation extended to the whole world, so it is no longer possible to think of two spheres, one religious and one secular. He goes on to assert himself that there is no part of the world that God has not reconciled or has abandoned (2002, 72).

Recognized expert in Christian-Muslim relations Rick Love goes so far as to label secular-sacred dualism as a heresy (2011). Ramachandra agrees, saying "Modern secularism, then, can best be understood as a systematic Christian *heresy*, taking heresy to mean a one-sided development of an important Christian truth" (1996a, 22).

So while we in SIL may choose to work with people or organizations who identify as secular, we should never identify any of our work as secular. While Christians may participate

with or even in a secular development organization, their work should always be qualitatively different from others in motivation, values, and behavior because it will be done with reference to God and His Kingdom.

Since neglect of spiritual formation among missions and development workers was cited as a negative effect of secularism, it makes sense to encourage spiritual formation as a countermeasure. "The dialogical and programmed activities of cross-cultural mission need to be seasoned with devotional and spiritual mutuality," says Cardoza-Orlandi (2002, 95). The 2012 World Council of Churches' statement "Together Towards Life" affirms that spirituality is a source of energy for mission (2012, 38). Mitchell recommends that faith-based development agencies embed Christian disciplines in their organizational cultures and not allow them to be only an afterthought or a thin veneer (2017, 99). I will say more about this in the section below about recommended actions for SIL to take.

Influence of Entrepreneurialism and Materialism

> . . .missio Dei is perfect and unchanging. However, our human attempts to participate in that plan are imperfect and continually adapting to new social and ecclesiastical conditions.
> —American economist Steve Rundle and American missiologist Tom Steffen (2003, 29)

In exploring the impact of the western values of entrepreneurialism and materialism upon missions, we need to begin by acknowledging that the "west to the rest" strategy has been propelled by the greater financial wealth in the west. Missions has been, as Orlando Costas has pointed out, a mission out of affluence (In Rickett and Welliver 1997, 60–61). American missions researcher Albert Hickman summarizes the global situation well:

> Another notable ongoing reality within global Christianity is the unequal distribution of Christian resources worldwide. Although most (62%) Christians now live in the Global South, the Global North remains home to the majority of Christian financial resources. . . . Christians are increasingly wrestling with the implications of these disparities for both their personal lifestyles and for ministry. For example, Southern Christians face considerable challenges in funding their ministry activities and staff, both domestic and

> international; meanwhile, Northern Christians struggle with finding ways to aid their brothers and sisters that do not create dependency. Finding new and creative ways to encourage responsible global stewardship will only increase in urgency as Southern Christianity continues to expand. (2014, 45–46)

The concern is not just that in going from the west to the rest, missions has flowed from wealthier nations to less wealthy nations. Rather, what we need to examine is how missions has been influenced by the wealth of traditional western sending countries. Missions professor and leader Jonathan Bonk charges that because economic prosperity has been true of western sending countries, missionaries from those countries have become reliant on expensive means to accomplish missions. Operating missions through such expensive means contributes to the speed and comfort of western missionaries, but does not contribute significantly to the spiritual health or numerical growth of the Church (1991, 16).

OMF Director Ian Prescott notes how the link between money and missions is not limited to the west or just in the past:

> The Asian missionary movement also illustrates the strong relationship that often exists between overseas mission and economics: missionary sending has been strongest where both the church and the national economy have been strong, such as Korea and Singapore. Those who can pay can go . . . . A major challenge for mission in East Asia is developing new models for mission that will break through the economic barriers and release this force into the harvest field. (In Taylor 2001, 436)

The advantages of financial wealth in missions go beyond what may be obvious. In an interview, Colin Edwards (associated with Redcliffe College and Interserve) noted how westerners are able to use economic capital accumulated in their home countries to meet needs in field settings, especially as they embark in ministry. Meanwhile, global south equivalents often have much more social capital than economic capital, but this cannot be transferred to a new location. Long term, global south workers may be more effective in ministry than their western counterparts due to their skills in creating and using social capital, but they may struggle for financial reasons to stay in field settings long enough to see those results.

Furthermore, differences in comparative wealth affect expectations of and actual salaries of western and southern workers. Differences in compensation levels between the global north

and south do not just occur in business and government, but also in missions and development. Iriye cites an article in the *Economist* where the writer scolded NGO workers for bringing in western living standards to locations in need of aid. The NGO workers' purchasing power can upset local markets and create resentment. The discrepancies in compensation between expatriate staff and local officials doing similar work can lead to deep antipathy (2004, 206). Leaders of development and mission agencies would be wise not to ignore such concerns.

Now consider further how western values of entrepreneurialism and materialism have influenced missions. American church planter J. R. Woodward quips, "It has been said that Christianity started out in Palestine as a fellowship, moved to Greece and became a philosophy, went to Rome and became an institution, spread to Europe and became a government, and finally crossed the Atlantic to America where it became an enterprise" (2012, 94).

Western readers may object, but in opposite ways, regarding the suggested influence of entrepreneurialism and materialism upon Christian missions. Western missionaries may believe that being an entrepreneur is essential to being a missionary. Indeed, taking entrepreneurial initiative has been true of missionaries since the apostle Paul. Simultaneously western missionaries may deny that materialism can be associated with being a missionary due to their spiritual character and low salaries, compared to those in their home countries. But such beliefs reveal the cultural thought patterns of the west and require more careful consideration.

While a desire to see more people understand the gospel or be freed from economic poverty is meritorious, western entrepreneurialism and materialism can also absolutize beliefs such as:

- more is better,
- bigger is better,
- faster is better, and
- happiness is related to the number of options available.

Goudzwaard (2001) and Goudzwaard, Vander Vennen, and Van Heemst (2007) describe how such beliefs can become ideologies. Beliefs serve us, but ideologies become something we end up serving. They speak of a religiously deep conviction that more is always better than less and that there is no alternative, which they abbreviate as TINA (Goudzwaard 2001, 35). It is that TINA aspect that reveals a belief has become an ideology that we end up serving. Professor of theological ethics William Schweiker provides a definition for the ideology of commercialism: "'Commercialism,' as opposed to commerce, is precisely that kind of situation [where a subsystem gains a tyrannical relation to the social whole]: it is a social world in which there is no 'outside' to commerce. Everything (labor, property, body parts) is commodified and salable. This would be the extreme, negative or sinful instance of the 'world of mammon'" (In Stackhouse, Dearborn, and Paeth 2000, 30).

Yet we in the west remain unaware of the ideologies around us because they are so common. Engelsviken cautions that while those of us who are modern western Christians may worry about syncretism in other cultures, we largely ignore Jesus' words about the dangers of material wealth and affluence (In Sampson, Samuel, and Sugden 1994, 178). An example is how common it is to hear ministries use the phrase “God is blessing us” primarily in association with elevated income. Is it not possible that God sometimes blesses us through growing our faith in the midst of an apparent lack of resources?

Pastor Fred Peatross challenges,

> Rather than embodying and demonstrating a new way of living under God's reign, the established church, in general, has been domesticated by American culture. The lifestyles of Christians, their morality, materialism, and a host of other ways of living are fundamentally indistinguishable from its host culture. This translates into an American domesticated corporate entity relying totally on professionalism, marketing, promotion, advertising, and consumerism. With few obvious differences from its host culture, the church struggles to remain relevant to culture as opposed to driving culture. (2007, 24)

Soong-Chan Rah likewise asserts that the church has wholeheartedly absorbed the materialistic and consumeristic worldview of American culture (2009, 49). Chester (2013, 114) refers to the social gospel of Western consumerism. Frost quotes biblical scholar Walter

Brueggemann as saying, "'The contemporary American church is so largely enculturated to the American ethos of consumerism that it has little power to believe or to act'" (2011, 69). Lars Johansson remarks, "Instead of standing before a consuming God who sets limits, people today are increasingly consuming 'God' or religion, treating it as providing commodities that the individual, out of his self-informed authority can choose from" (In Sampson, Samuel, and Sugden 1994, 224–225).

As another example of how the western Church has been unduly influenced by materialism, missiologist Michael Goheen points out how much contemporary worship is disconnected from the missional purpose of God. Instead, it is connected to consumerism. Much church music today only has an inward orientation of celebrating benefits to believers. We see the gospel as a consumer item, rather than as a gift to be taken to the nations (2010, 16, 20).

Theologian Miroslav Volf, quoting Philip D. Kenneson, remarks about how churches have fallen under the sway of entrepreneurialism and materialism: ". . . these churches are a case in point of how pervasive in American culture is the transformation of everything and everyone into 'manageable objects and marketable commodities'" (1998, 6). Author and missionary John White boldly challenges our materialism even in the title of his book *Money Isn't God: So Why Is the Church Worshiping It?*

Contemporary missions leader Peter Greer (CEO of Hope International) confesses,

> We had been caught up in a delusion, one that many fall into: As long as our graphs are up and to the right, as long as we have a growing ministry, a bigger congregation, larger amounts of giving, and more good works, we *must* be on the right path. There's nothing wrong with a bigger ministry or congregation, but a fascination with such markers is toxic. Author Richard Foster said, 'Make no mistake, the religion of the "big deal" stands in opposition to the way of Christ.' In short: We'd adopted the wrong definition of success. (with Anna Haggard 2013, 76–77)

Even when not intending to, those of us who are western missionaries may betray our commitments to commercialism, consumerism, and consumption by our lifestyles.

Pastor C. Norman Kraus quotes from a publication entitled "Spiritual Formation for Relief and Development Workers" by Lynn Samaan:

> 'Charles H. Kraft related a conversation which Jacob Loewen once had with some of the nationals in Panama regarding values the missionaries had taught them. Sadly, without hesitation they responded, "money." When pressed as to whether they had actually been told these were the most important values they replied, "No, but this is what the missionaries' actions clearly taught' and what they themselves now wanted.' (1998, 78)

Senior missions statesman David Hesselgrave concludes that the western missionary effort has been both helped and hurt by western affluence (2005, 228).

Although I don't agree with all of his claims about history, I do agree with the concern that author Scott Bessenecker expresses how our western commitment to entrepreneurial and material "success" can drive us in the wrong direction:

> But at a certain point the institution is no longer a vehicle to take us to a destination; it is the destination. Social and relational distance between ministers and those ministered to increases. Maintaining the ministry complex becomes an end in itself and requires energy that lighter and nimbler churches do not need. The focus of English and American mission at the turn of the twentieth [century] moved to funding the machinery that undergirded the mission. (2014, 69)

> Growth is not all it is cracked up to be. An obsession with numeric expansion tempts the ego, invites comparison, robs us of the necessity of becoming interdependent with others, derails sabbath, denies our God-given limitations, and can lead to a focus on building empires rather than on kingdom flourishing. (ibid., 181–182)

He also quips, "Seeking first the kingdom of God ought to consume us; rather, we have turned the kingdom of God into a consumable" (ibid., 97).

Costas observes links between modern missions and free enterprise. He accuses western entrepreneurialism of having a domesticating influence on Christian missions (1982, 67). Professors James F. Engel and William A. Dyrness point out another common problem of materialism in western missions, namely that it inhibits development of indigenous resources, both people and funding, and leads to an unhealthy dependence on the outside (2000, 20).

Historian Robbie Robertson surveys western influence on development since the 1950s and depressingly observes that since the Marshall Plan no large technological and social justice initiatives have succeeded. The US largely sets its global policies on economic self-interest,

rather than development ideals. The message delivered to the world is simply one of consumerism. Freedom of choice has become the highest virtue and all that is left is pragmatism (2003, 193).

Influence of Entrepreneurialism and Materialism on SIL

What about SIL and the western Wycliffe organizations that fund it? It is no surprise at all that Aldridge refers to the founder of these organizations, W. Cameron Townsend, as an entrepreneur (2018, 11; 228), which as we have seen, can have positive and negative connotations. Similarly Svelmoe says, “In many ways Townsend was the classic American evangelical entrepreneur, a combination of fierce piety with a burning evangelistic impulse, intuitive business sense, an instinctive embrace of the gadgets of modern science, and a bent toward empire building” (2008, 213). Aldridge also says that in North America, Wycliffe Bible Translators broke with the patterns of traditional faith mission agencies in order to appeal to a consumer-oriented marketplace (2018, 237). Using a more disconcerting, but not altogether surprising quote from a Peruvian researcher, historian Todd Hartch says "It [SIL] was imbuing indigenous communities with 'a spirit and values which are markedly individualistic and capitalist in the purest Weberian sense of the term"' (2006, 144).

Are we able to discern how our motives for ministry can sometimes be based upon western ideologies? In William Carey’s call to “attempt great things for God” do we hear only a call to faith or can we also detect in it echoes of colonial expansionism (Bosch 2011, 286)? Are our new ventures inspired by the Spirit’s leading or are they simply adventurism?

Suggestions of What to Do about Entrepreneurialism and Materialism

So what does the literature say should be done about the influence of western materialism on Christian missions? Escobar challenges the status quo, but also begins to point to the way forward by saying,

> Existing missionary models among evangelicals have not been able to overcome the distances and barriers created by the comparative affluence of missionaries and agencies. The frequent tendency of Western mission agencies to bypass their indigenous partners and to perpetuate their own 'independence' is an indication of failure, and growing poverty exposes that failure. The missionary dynamism of churches in the South could well be stifled and misdirected by an imitation of the expensive Western models of missionary organization. The future demands more models of nonpaternalistic, holistic missions. The incarnational approach modeled by Jesus and Paul is the key. (2003a, 68)

Padilla further points the way forward by calling the Church and her mission agencies to embody values that are distinctive to the Kingdom. He says,

> When the church is committed to an integral mission and to communicating the gospel through everything it *is, does,* and *says,* it understands that its goal is not to become large numerically, nor to be rich materially, nor powerful politically. Its purpose is to incarnate the values of the Kingdom of God and to witness to the love and the justice revealed in Jesus Christ, by the power of the Spirit, for the transformation of human life in all its dimensions, both on the individual level and on the community level. (In Hill 2016, 66)

Missions professor Charles Taber observes that we each look to the resource we have in abundance. In the west that is money, in the global south that is human time. Further, we in the west assume the one who has money is in charge over the one who has labor (In Rickett and Welliver 1997, 68–69). Elsewhere Taber says western missionaries have developed methods and techniques that require large amounts of money and then promoted them as best practice. By emphasizing material resources and ignoring the human riches of the global south, western missionaries set themselves up to dominate any partnerships with national or local workers (quoted by Little In Barnett 2012, 487).

Taber calls on us from the west to repent of and grow out of the materialism that leads us to overestimate the importance of the financial (that we contribute) and to underestimate the value of the human component (that others contribute). He also says we need to repent of the materialism that in the name of accountability causes us to not release control of programs to which we have given money and keeps us from building trust with others (In Rickett and Welliver 1997, 80).

What brings in money should not dictate what we do. That is not to ignore the place of money and the place of interested donors. While I affirm the need for finances in the work of Kingdom expansion, I reject as heresy, statements that imply that spiritual transformation or the growth of the Kingdom can be purchased by a donor.

So what specifically can be done in SIL?

First, we can encourage each other to resist conformity to the world (Rom 12:1–2). As Kraus says, "A spirituality of 'nonconformity to this world' in this context requires an intentional repudiation of the competitive, consumer-oriented, individualistic, confrontational spirit that has permeated much of our goal-oriented, Western service and evangelism" (1998, 88). Luke 12:15 says, “Then he [Jesus] said, ‘Beware! Guard against every kind of greed. Life is not measured by how much you own.’” Padilla dares us to think differently from the world:

> The models of mission built on the affluence of the West condone this situation of injustice and condemn the indigenous churches to permanent dependence. In the long run, therefore, they are inimical to mission. The challenge both to Christians in the West and to Christians in the underdeveloped world is to create models of mission centered in a prophetic lifestyle, models that will point to Jesus Christ as the Lord over the totality of life, to the universality of the church, and to the interdependence of human beings in the world. (2013, 157)

Secondly, we must find ways to honor the small economic contribution—the widow’s mite. Stories of half-penny collections (Miller 2003, 44) and selling of eggs for missions should be part of our heritage that we honor. We must find ways to validate the generous participation of the poor in the global south.

Next, we can reduce anonymity (cf. Goudzwaard 2001, 40), even when it is more efficient. We need accountability to flow in all directions (cf. Lederleitner 2010), but that is not possible when donation chains are so long as to cause anonymity between donor and final recipient. We can choose high relationship methods of fundraising (e.g., equipping individual staff to relate to many small donors) versus low relationship (e.g., mass mailing of appeal letters). We can make use of organic rather than mechanistic metaphors (cf. Goudzwaard 2001,

39) for our fundraising. We can help donors frame their giving in light of discipleship and stewardship, rather than merely looking to how large a donation they can make.

Fourth, while our response to western materialism cannot simply be anti-materialism (hyperspiritual immaterialism), we can wage rebellion against materialism through lifestyles of humility, integrity, and simplicity (Wright In Cameron 2012, 149 ff.). This is not something that can be legislated or enforced, but can be modeled and organizationally highlighted. Freeing up resources for ministry should be explored creatively and discussed openly. Ralph Winter's concept of leading wartime lifestyles (Winter and Hawthorne 2009, 722 ff.) has stuck with me for many decades. Simple lifestyles are not a vow of poverty, but can be a common commitment to resisting cultural captivity to consumerism. Author William Diehl says,

> When one is genuinely placing God first in one's life, then there is a style of living which is clearly an attribute of faithfulness. Simplicity borne of liberation is perhaps the most apparent element of this lifestyle. This simplicity of lifestyle is not a self-imposed form of penance or even a form of asceticism. It is the natural consequence of ridding oneself of the gods of materialism, status, and power. Those who *first* seek the kingdom of God are very liberated people. (1987, 105)

With a desire to question, but not accuse, I pose some hard questions for our ministries (that may apply to many other historically-western ministries):

- Does our goal setting betray a commitment to bigger always being better?
- Do our narratives reflect beliefs in western entrepreneurialism and materialism?
- Does our fundraising rest upon a consumerist mentality, where the commodity we are offering is an opportunity for those with expendable income to feel good about themselves?
- Does our rhetoric around accelerated ministry reflect a cultural belief that impatience is a virtue? (cf. Koyama 1979)
- Does this same acceleration mentality lead to a relief (vs development) approach to Bible translation? (". . . the North American need for speed undermines the slow

process needed for lasting and effective long-run development." Corbett and Fikkert 2009, 124)

- Bible poverty occurs because of a denial of distributive justice. Are the Bibleless like the homeless in that the lack of a Bible or a home, which appears to be the problem, is, in fact, only a symptom of something deeper and more profound?

Influence of Nationalism

Nationalism can be defined as a concern for the interests of a particular nation. Although probably not as significant as some of the other influences of western culture, nationalism can be seen as having an effect on missions and, like the other influences addressed here, often is not something of which western missions practitioners are aware. Moreover, as with other influences, nationalism is not all negative. Filipino pastor William Girao asks, “Is nationalism a friend or foe of the gospel? Nationalism is a friend, an ally in our evangelizing and discipleship. But like any other abstraction, nationalism may be misunderstood. Like any popular movement, it will draw false followers. Like any love, it can be perverted” (included by Adeney In Tiplady 2003, 95). Anthropology professor Eloise Hiebert Meneses warns, “By failing to engage directly in a discussion of the loyalties we feel to our people and our country or worse, by giving them divine sanction, we leave ourselves open to the idolatry of nationalism, thereby dividing ourselves from the church elsewhere” (In Ott and Netland 2006, 231).

Related to nationalism and individualism (at least in a western cultural worldview) is a western value of egalitarianism that can also create discomfort for colleagues from the global south and east. For mission agencies begun in the US such as SIL and Wycliffe, special attention should be paid to American tendencies toward egalitarianism or hyper-democratic means of problem solving. Egalitarianism relates to Hofstede’s (1997) notion of low power distance in relating, especially with leaders. Singaporean theologian Simon Chan points out,

> The relational understanding is often set in opposition to the Cartesian construal of the person as a self-referencing agent idealized in the concept of the robust, independent and self-made individual. . . . But within the relational definition, the focus in the West, especially in mainline Protestantism and evangelicalism, has increasingly shifted toward an egalitarian conception, as distinguished from a differentiated and hierarchical conception. . . . The problem for egalitarians is that they begin by assuming the truth of egalitarianism and then proceed to read the Bible in the light of this overarching idea. (2014, 73–74)

And as Chan says, this egalitarianism does not fit many Asian cultures and doesn't even fit Biblical texts. While viewed admirably from an American perspective (Hiebert 1985, 122 ff.), this same behavior can be seen as disrespectful or immature by other cultures. Numerous SIL colleagues to this day note the heavy influence upon SIL of American cultural thinking, behavior, and speech (cf. Nicholls 2018). Furthermore, expressions of a sense of responsibility and exceptionalism for Americans to fund missions have come perilously close to expressions of manifest destiny (Bosch 2011, 305).

A second concern associated with nationalism is simply the view or ideology that considers the world as primarily consisting of numerous nation states (cf. *Imagined Communities* by Benedict Anderson, 1991). In reflecting on the 2010 Edinburgh World Missionary Conference, Walls has noted that the "whole construction of contemporary missionary thought was territorial; there were missionised lands and there were nonmissionised lands" (2002, 57). There is a link with the Crusades and with colonialism in the notion of a territorial expression of Christianity.

The significance of national borders has been weakened by the globalization of communication and commerce and the diasporization and urbanization of ethnolinguistic communities and yet most mission agencies, including SIL, have clung to geocentric conceptions of their work and structure. This is similar to how Walls has noted that European Christianity was captive to notions of territoriality (ibid., 35 ff.). Holding on to conceptualizations that become less relevant can cause organizations to embody confusing contradictions. In reviewing the history of one European mission agency's work in Ghana, Jon Miller has warned

of how a contradiction exists in an organization when a practice that is indispensable for one desired outcome simultaneously undermines another (2003, 123). Further below, I will address the contradictions that arise from thinking of the world as nation states in an era of globalization.

As historical accounts make clear, alignment with nationalism of host countries has been an important strategy for Townsend and SIL. Historian Todd Hartch was so struck by this that he entitled his book about SIL's work in Mexico *Missionaries of the State*. Hartch says, "By siding with Mexico and Latin America against the United States, Townsend and other SIL authors convinced Mexicans that they had their best interests at heart" (2006, 88). Later Hartch concludes that SIL was a tool of the Mexican government (ibid., 93). He goes on to say, "Far from being an anti-Mexican tool of North American imperialism, the SIL has been determinedly pro-Mexican during its entire history in the nation. Cameron Townsend publicly criticized U.S. foreign policy toward Mexico on a number of occasions, yet he never publicly criticized Mexican policies of any kind" (ibid., 175).

While attitudes favoring host nations have been beneficial to SIL from a pragmatic perspective, they can lead to serious compromise. In particular, authors such as Richard Twiss have painfully pointed out how nationalism can lead to syncretism (2015, 37). Nationalism can also blind one to injustices or at least keep one from speaking up about them.

Suggestions of What to Do about Nationalism

Some social commentators believe we are in an era of postnationalism. For example, Catholic missiologist Robert J. Schreiter observes that "political boundaries lose their importance, and new economic associations blur national identities further" (1997, 127). Author Clay Shirky points out the fallacy of looking at organizations only through a geographic lens:

> In a world where group action means gathering face-to-face, people who need to act as a group should, ideally, be physically near one another. Now that we have ridiculously easy group-forming, however, that stricture is relaxed, and the result is that organizations that assume geography as a core organizing principle, even ones that

> have been operating that way for centuries, are now facing challenges to that previously bedrock principle. (2008, 155)[4]

For SIL there is a need for conscious deterritorialization of our work in light of diasporization and globalization. As author Michael Rynkiewich has said,

> Dealing with migration and diaspora forces us to rethink missiology so that mission is less concerned with nation states and tribes, or with boundaries and territories, and more concerned with journeying along with global flows of people, ideas, and goods; less concerned with discerning between evangelism and social justice, and more concerned with proclaiming and demonstrating the gospel among people who are in need wherever they are. (quoted by Storstein 2018, 292–293)

The current trends of immigration, urbanization, and diasporization fit with the missions slogan "From everywhere to everyone." In some cases, these trends could be described as "the rest to the west." But current SIL and Wycliffe national strategies often don't fit these trends.[5] A small nomenclature change that I recommend as part of deterritorialization is dropping the use of the term "nationals" to refer to global south workers. Everyone has a nationality and as Christians our most important citizenship is not found in our passports (Phil 3:20).

The effect of nationalism is by no means restricted to the west. In fact, some are seeing postmodern nationalism as a worldwide trend developing in response to the problems of globalization. Especially as localization is emphasized in current SIL strategies, the possibility of nationalism by citizens (and not just expatriates) leading to cultural bondage should be considered and appropriate reflection pursued. It is possible to replace one form of nationalism with another. Doing so may feel progressive, but falls short of the diversity and the unity of people to which the Scriptures point.

4. Shirky's comments are in the context of discussing changes in the Anglican church.

5. An SIL initiative referred to as MUSE = Multilingualism, Urbanization, and Scripture Engagement has begun to address this, but runs counter to the dominant SIL nation-based strategies and structures.

Influence of Progressivism

Rationalism, the belief in the power of individual reason, and nationalism, the belief in the power of nation-states, lead into progressivism, a belief that the world has been, can be, and must be improved through human effort (Ramachandra 1996a, 31–32; Hiebert 1985, 116–117; Hwa 2014, 39; Goudzwaard, Vander Vennen, and Van Heemst 2007, 35). Sociology professor James Hunter points out the roots of progressivism are in modernism: "[M]odernity is a normative order whose overarching moral rationale and imperative is summarized by the word, progress. So much of the cultural and structural reality of modernity comes in its name" (In Sampson, Samuel, and Sugden 1994, 20). In the same volume, Engelsviken says, “A basic characteristic of modernity is belief in progress. There is no doubt that this concept has a root in Christian eschatology. It has, however, been secularized and is today most often understood in wholly immanent terms” (ibid., 173).

Bosch also recognizes the influence of progressivism on the Church. He says that the optimism of the philosophy of progress is more recognizable in modern theology and the contemporary church than any of the other influences of the Enlightenment (2011, 277). Progressivism in missions is linked to expansionism, the notion that growth or extension is always and inherently good. Positive aspects of progressivism include optimism and energy.

However, not all aspects of progressivism are positive. Ramachandra looks critically at western perspectives and says that the notion of progress was the prideful idea that history was the story of continuous and sustained human improvement and that Europe was the crowning achievement (1996a, 30). He goes on to recognize in the west a myth about progress that recognizes no moral limits to human technical possibilities (ibid., 131). If you listen carefully to American advertising, you can hear that myth being promulgated. Professor Bob Goudzwaard, therapist Mark Vander Vennen, and Professor David Van Heemst see a contemporary ideology of endless progress pervading western society today (2007, 91). Similarly, Hames observes a

"vague concept of *progress*—an assumption that all aspects of life would constantly improve for everyone" (2007, 156).

Consistent with progressivism and the observed materialism noted before, author John White prophetically challenges western Christians to question whether expansion is something good and desirable in itself. He clarifies that by expansion he is not referring to the spread of the gospel, but rather the growth of institutions. Rather than resulting in good, he observes that expanding organizations often come into conflict over money, territory and workers (1993, 55). It has been my observation that such expansionism is an accepted form of the prosperity gospel among those who would otherwise refute the prosperity gospel as a doctrine.

How has progressivism affected Christian missions? Costas claims, "The modern missionary movement, as we have noted, is a product of mercantile expansion. That is, it has obvious links with the platform that was used to launch the liberal project. For that reason we should not be surprised to find very early in modern missionary work key postulates of liberalism such as progress, liberty, and individualism" (1982, 63). Hall similarly states, "Christian mission, under the conditions of imperial Christianity in the West, has been confused with Christian expansionism. . . .that confusion of Christian mission with Christendom's victories was a natural confusion, given the whole mythos of historical growth that has seemed to almost every Christian to be built into the faith itself" (1997, 8–9).

Some see progressivism as the entire basis for development (Bosch 2011, 364 ff.; Samuel and Sugden 1987, 3). For example, Christian development consultant Tom Sine has said, "Western development is a child of the European and American Enlightenment. It is based on the implicit belief that human society is inevitably progressing toward the attainment of a temporal, materialistic kingdom. In fact, the certain belief that unending economic and social progress is a natural condition of free persons has become the secular religion of the West" (In Samuel and Sugden 1987, 2). I will say more about this later when considering perspectives on development organizations.

The effects of progressivism and expansionism specifically upon SIL and Wycliffe organizations have been documented by Aldridge (2018). Aldridge says that in the 1930s the enthusiasm and confidence of Townsend and L. L. Legters had turned the traditional restrained mission approach on its head. They led with an assumption that success was tantamount to God's approval of their venture (ibid., 223). Townsend was attracted throughout his adult life to sociopolitical Progressivism. Aldridge claims that it would be difficult to find among Townsend's North American evangelical contemporaries any other figure that had the same level of confidence in the potential for human progress. He says that Townsend believed in the enlightening effects of biblical literacy and basic education. Townsend was so deeply committed to the idea of progress that it colored almost all of his initiatives (ibid., 228).

Aldridge goes into some detail to describe Townsend's insistence on a Wycliffe booth at the 1964 World's Fair (ibid., 175 ff.) and notes how the effort linked Wycliffe with American exceptionalism, expansionism, progressivism, triumphalism, and pragmatism:

> The Pavilion of 2000 Tribes was calibrated to the ideological temper prevailing at the fair, where the idea of progress and scientific achievement were widely and loudly proclaimed. Circling the globe with American technological prowess was a common theme, and this fitted well with Wycliffe's presentation. The 1964–1965 World's Fair came at a movement in American history when the idea of progress and Christian civilization were enjoying their last and almost uncontested moment together in the sun. (ibid., 179)[6]

Aldridge claims that by the early 1970s, WBT-SIL was coming to be seen by an increasing number of critics as a symbol of American expansionism (ibid., 194).

More generally, progressivism can be commonly seen in communication by SIL and especially western Wycliffe organizations to the public. Often the Bible is described as an instrument or tool and its translation as a technique for producing progress (cf. Bosch 2011, 343 for similar comments about the gospel).

6. The Wycliffe pavilion was a financial catastrophe (ibid., 181). To deal with the debt, a new volunteer organization was created that used banquets for fundraising. This became the organization known today as Wycliffe Associates.

Again there are benefits to progressivism, but we must also question how this American cultural influence may make SIL less inviting to those from other cultures.

Suggestions of What to Do about Progressivism

In responding to progressivism ("what comes later is better than what is there now or what came earlier"), I am not endorsing primitivism ("what came earlier is better than what is there now or what will come later") as the alternative (definitions from Volf 1998, 22).

Rather we should acknowledge the need for sober realism to counterbalance the seductive voice of progressivism. Engelsviken says, "Christians ought to speak openly of the limits of growth and progress" (In Sampson, Samuel, and Sugden 1994, 174). Walls challenges notions of endless progress by speaking of the accession and recession of Christianity in regions over time (Walls 2002, 3 ff.). Those of us from the west need others to help us escape this particular form of cultural captivity. "I needed someone to help me see that I had a warped view of success" says Hope International CEO Peter Greer (with Haggard 2013, 26).

Donovan challenges us to not overly value a sense of progress: "A spreading of the gospel signifies a carrying of the awareness of the presence of Christ in its deepest incarnational, hope-filled, eschatological meaning, reaching far beyond any humanistic or political, socio-economic values of progress for its own sake" (1978, 195). We need to be people of hope, but also people who are clear about in whom we put our hope. Our trust must be in Deity, not humanity.

Influence of Triumphalism

A step beyond progressivism is triumphalism. Triumphalism is the belief that a group's perspective is superior to others and therefore will triumph over them. It is related to the Enlightenment belief that all problems are in principle solvable (Bosch 2011, 279) and an undistinguished sense of religious and cultural supremacy (ibid., 298; Adeney In Samuel and

Sugden 1987, 94). Triumphalism sees the “already” just around the corner and loses sight of the “not yet” of today. Singaporean theologian Simon Chan speaks of “the temptation of an overrealized eschatology that expects all the blessings of God to be realized in the here and now, in material form" (2014, 110).

Numerous authors have recognized triumphalism in the western Church and mission efforts. Missions historian Dana Robert has observed how the well-financed, well-organized western mission agencies of the late twentieth century developed a confidence that often borders on triumphalism (In Carpenter and Shenk 1990, 46). Similarly, Andrew F. Walls says that unchecked religious triumphalism characterizes much of the Church's efforts (In Samuel and Sugden 1987, 116).

And numerous authors have warned of the dangers of triumphalism in the Church. Kirk says that the danger of triumphalism is when the Church makes grandiose claims for itself as God’s agent (2000, 206). Koyama speaks of the danger of triumphalism being in how it clouds our eyes to seeing Jesus nailed on the cross (1999, 165). Engelsviken says that ecclesiastical triumphalism along with an overemphasis on quantitative growth are symptoms of a modern success-orientation rather than true concern for the expansion of the kingdom of God (In Sampson, Samuel, and Sugden 1994, 178). Escobar says the Bible warns us against triumphalist attitudes that give glory to people rather than God (2003a, 88–89). Speaking from the South African experience, de Gruchy says, "The gospel is itself critical of idolatry, absolutism and human pretension, and therefore critical of a triumphalist Church or of a Christianity which does not respect the 'other'" (2002, 47).

Yet other authors warn the Church of today to leave triumphalism in the past. Escobar notes that global south theologians are firm in their Evangelical conviction, but also aware of the dangers of western triumphalism in the past (In Taylor 2001, 118). Ghanaian Lausanne leader Nana Yaw Offei Awuku declares, “Paternal relationships must give way to a new paradigm of kingdom partnerships of trust, mutual respect, and sharing of resources and leadership, with a

common commitment to the one mission of the gospel. Triumphalism must be buried in its various expressions in both the North and the South" (2016).

One of the manifestations of triumphalism in western missions and development has been an assumption of unidirectional effort, as implied in west to the rest. Presbyterian missionary and author Sherron Kay George says, "One-way mission that considers some to be superior subjects and others to be inferior objects treated with patronization and pity is not *missio Dei*. Attitudes of arrogance and unilateral actions of imposition or control do not befit God's mission" (2004, 55).

Some have seen improvement in moving away from triumphalist rhetoric in the Church and missions (Hall 1997, 18). Bosch says that it took a long time for Christian missions from the west to unlearn the triumphalism of the peddler. He references the optimism and the military terminology that were typical of both Roman Catholics and Protestants as indicative of this past triumphalistic mentality (1979, 30). Missiologist Allen Yeh likewise says that Evangelicals today are far less triumphalistic than a century ago (2016, 20).

But OMF director Patrick Fung has expressed concern that the triumphalism of western missions may be spreading to Asia:

> While I rejoice in the growth of the Asian Missionary Movement, I still have a nagging restlessness. There is a thinking that is circulated among Chinese Christians that the 21st century mission or the next century mission belongs to the Asians or to the Chinese. Sometimes, even the Westerners boost the confidence of our Asian brothers and sisters by promoting this concept which unfortunately is to our harm. I do not deny the wealth and the tremendous resources with which God has blessed many of the Asian countries including China. However, I am concerned that we, as Asians, may be repeating the same mistake that our Western brethren might have committed in the past, that is, to equate economic and political power with advances in the spreading of the gospel. We continue to reinforce the notion that the spreading of the gospel is always from the powerful to the powerless, the haves to the have- nots. There is a sense of Asian triumphalism which makes me nervous. (2017, 6)

Chan expresses a similar concern that in some Asian contexts there is a megachurch mentality and a self-assured attitude that equates material prosperity and health with God's approval. He

commends a theology of the pain of God as an antidote to Christians with economic success and power who are tempted to be triumphalistic (2014, 100).

Is there evidence of triumphalism in SIL? Historically, the de facto theme song of SIL has been Charles Wesley's hymn "Faith, Mighty Faith." While clearly extolling a faith perspective, it could be easy to sing the words "Laughs at impossibilities And cries: It shall be done!" from a triumphalistic perspective. Bevans cites Walls as pointing out that the rhetoric of some of our hymns and sermons about the triumphant host streaming out to conquer the world is more Islamic than Christian (In Burrows, Gornik, and McLean 2011, 128). In the same place, Bevans also cites Kenneth Scott Latourette, the great historian of the expansion of Christianity, as noting that Christian history is not one of steady progress, let alone continuous triumph (ibid.).

Suggestions of What to Do about Triumphalism

Humility is the appropriate antidote to triumphalism. Schein warns: "The result of a pragmatic, individualistic, competitive, task-oriented culture is that humility is low on the value scale" (2013, 58). Escobar advocates: "If Christian mission is first and foremost God's mission, Christians must always carry on their mission in an attitude of humility and dependence on God" (2003b, 93). And as Vanhoozer has noted, "Though the fear of the Lord is the beginning of wisdom, humility is the principle of its continuation" (In Ott and Netland 2006, 124). That humility is expressed by not regarding any existing means of missions and development as sacred. Kenyan Peter Oyugi from the Leadership Team of the Centre for Missionaries from the Majority World wisely says, "All mission methods, visions, strategies, models, cultures plans and traditions (including organizational ones) must be relativized under the Lordship of Jesus Christ" (In Arthur et al. 2011, 14).

The kind of humility I have in mind manifests itself in behaviors like:

- faithfulness even when ministry resources are limited or decreasing,
- joy when evidence of advancement of our ministry is not apparent,

- celebrating with others' ministries that seem to be doing better than our own, and
- taking time to assist other ministries even when they aren't as sophisticated in some regards.

As Fuller Theological Seminary professor Charles E. Van Engen says, our relationship with the Lord is "not exclusive, nor arrogant, nor triumphalistic. Rather, it is humble confession, repentance, and obedience" (In Gallagher and Hertig 2009, 171). We need humility to see where we fit in what God is doing versus just championing our own cause.

To reject triumphalism is to embrace vulnerability and weakness. That is very countercultural in the west (and many other cultures), but is true to the Scriptures. Listen to the apostle Paul:

> This foolish plan of God is wiser than the wisest of human plans, and God's weakness is stronger than the greatest of human strength. Remember, dear brothers and sisters, that few of you were wise in the world's eyes or powerful or wealthy when God called you. Instead, God chose things the world considers foolish in order to shame those who think they are wise. And he chose things that are powerless to shame those who are powerful. God chose things despised by the world, things counted as nothing at all, and used them to bring to nothing what the world considers important. As a result, no one can ever boast in the presence of God. (1 Cor 1:25–29)

> When I first came to you, dear brothers and sisters, I didn't use lofty words and impressive wisdom to tell you God's secret plan. For I decided that while I was with you I would forget everything except Jesus Christ, the one who was crucified. I came to you in weakness—timid and trembling. And my message and my preaching were very plain. Rather than using clever and persuasive speeches, I relied only on the power of the Holy Spirit. I did this so you would trust not in human wisdom but in the power of God. (1 Cor 2:1–5)

> I will boast only about my weaknesses. If I wanted to boast, I would be no fool in doing so, because I would be telling the truth. But I won't do it, because I don't want anyone to give me credit beyond what they can see in my life or hear in my message, even though I have received such wonderful revelations from God. So to keep me from becoming proud, I was given a thorn in my flesh, a messenger from Satan to torment me and keep me from becoming proud. Three different times I begged the Lord to take it away. Each time he said, "My grace is all you need. My power works best in weakness." So now I am glad to boast about my weaknesses, so that the power of Christ can work through me. That's why I take pleasure in my weaknesses, and in the insults, hardships, persecutions, and troubles that I suffer for Christ. For when I am weak, then I am strong. (2 Cor 12:5b–10)

Regarding weakness, Scottish missionary, lecturer, and author Rose Dowsett poses a question that I believe is very appropriate for us: "Is this a community which openly acknowledges its weakness, gives away its wealth, puts faithfulness above popularity, demonstrates dynamic love, and points to the grace and glory of God? Is this a body of people who live out their daily lives in such a way that everything about them declares the gospel of Christ crucified?" (In Taylor 2001, 453).

Former pastor and missionary C. Norman Kraus points out how shifting economic patterns provide opportunities for missionaries to come in weakness: "For the first time in over two hundred years, the gospel message comes in 'weakness' to cultures like Taiwan, Hong Kong and Japan. It comes without the implicit promise of upward social and economic mobility through the altruism of a rich and powerful church and techniques of modernization and entrepreneurial know-how!" (1998, 35).

Related to vulnerability, British lecturer in missions Christopher Ducker says, “I propose that vulnerability should be a defining characteristic of mission in the twenty-first century. By vulnerability I mean exposing oneself (normally deliberately) to risks and uncertainty, including the possibility of hardship, injury, and attack” (2008, 8). Filipino social anthropologist Melba Maggay speaks of ". . . the mysterious power of vulnerability combined with the moral invincibility of a just cause" (1996, 45).

Another response (and antidote) to triumphalism is the recognition of spiritual warfare. Latin missiologist C. René Padilla says, "The recognition of the activity of the Antichrist in the present stage of the history of salvation prevents us from adopting a triumphalistic attitude in regard to the Christian mission" (2013, 144). Similarly Sri Lankan author Ajith Fernando warns,

> When we think of spiritual warfare, we must not only think of immediate victories and immediate answers to problems. We must not forget that the warfare passages in the Epistles usually imply hardship and strain. Paul said, 'Endure hardship with us like a good soldier of Christ Jesus' (2 Tim 2:3). This seems to be missing in some of the attitudes of triumph that we see today. I think these attitudes are getting dangerously close to triumphalism. (In Taylor 2001, 215)

Escobar encourages us to look at history and remember the ebb and flow of Christianity in order to keep us from triumphalism (2003b, 33). The Church triumphant is one of the “not yet,” rather than “already” aspects of the Kingdom.

Sometimes rather than talking about victory it would be better if we focused on surrender (to God). Padilla challenges us to have an attitude that looks at life through the lens of obedience. "Its [the Church's] highest ambition cannot and should not be to achieve the success that leads to triumphalism but rather faithfulness to its Lord, which leads it to confess that 'We are worthless slaves; we have done only what we ought to have done!' (Luke 17:10)" (2013, 49).

Another antidote for triumphalism is giving away power. A number of authors have noted the naiveté of evangelical missionaries regarding power (e.g., Walls 1996, 233; Noll 2009, 58–59; Robert 2009, 83 ff.). Because of their low status in their home countries and assumptions of status being earned rather than ascribed, western missionaries tend to be blind to their own power. However, it must also be admitted that in some cases mission agencies from the west have simply been unwilling and unable to transfer power (Bosch 2011, 365). Late Nigerian professor of world Christianity and missions Ogbu Kalu said that “The power relationship compels a new discourse because although it allows such [non-western] communities, and other powerless peoples, to participate in the globalism project, the playing field is not even” (In Kalu and Low 2008, 9). Kalu calls for “a new discourse designed to explore the interior dynamics and process of culture contacts in contexts of asymmetrical power relations” (ibid.).

Another appropriate response is to create space for lament. Missiologist Allen Yeh says, “Often, to avoid triumphalism in the West (or in China, as Patrick Fung described), a theology of lament ought to be employed, which is something quite unfamiliar in non-white or non-Western cultures but is much more common in Two-Thirds World theologizing” (2016, 151).

Finally, we must recognize that our focus should be on transformation, rather than on triumph. We should seek to be changed even as we seek to be change agents. In other words,

we should not just have the goal of transformation among others, but also participate on an ongoing basis in transformation ourselves. Kraus says, "What we must remember is that we are secondary change agents in this process. God's Spirit is the primary change agent (Jn 15:26), and we too need to be changed, even as we are being used by the Spirit" (1998, 46).

***

In concluding this section I want to reiterate certain points. First, it should not be surprising that historically western missions organizations in general, and SIL and the western Wycliffe organizations in particular, were influenced by western culture. Second, I want to affirm again that not all of this influence was bad; in fact, some of it was quite admirable and beneficial. Next, we must agree with the historians, who having examined the work of SIL and Wycliffe founder Cameron Townsend, said that at times his choices were quite at odds with American culture (e.g., his vocal support for Mexican socialism). But the question still must be asked as to how aware western SIL staff have been of western cultural influences. How have Enlightenment and modernist thinking, individualism and independence, rationalism and reductionism, pragmatism and efficiency, secularism, entrepreneurism and materialism, nationalism, progressivism, and triumphalism guided our choices, and how do they do continue to so now? We must ask if there are ways that we have been, and continue to be, culturally captive to these influences. If so, we should be quite intentional in allowing the Scriptures and in inviting colleagues from outside of the west to challenge us. I will explore these ideas further in chapter 5, but will turn next to looking at several other powerful effects upon SIL, namely historic missions influences.

Historic Missions Influences

Related to the theme from the literature of critiquing western cultural influence upon missions is the concern about western missions not always being aware of and, in fact,

sometimes being captive to, historic missions influences. Although there is much positive to build upon from the history of western missions, just as the world can be too much with us as explained above, the past can also be too much with us. SIL and Wycliffe have not only been influenced by western worldly influences, but also by historic missions influences.

Escobar critically remarks,

> In the telling of the story of missions during the later part of the twentieth century there have been efforts to correct the Eurocentric perspective predominant in the academic world in the West. This perspective majored on the development of ecclesiastical structures and institutions, taking what existed in Europe and the United States as the norm. Mission came to be seen as the effort to reproduce those structures and institutions in the rest of the world. (2003b, 28)

British missions lecturer David Smith challenges us to recognize the blind spots in our reading of the Bible that may have been caused by the history of missions (2003, 66).

Three specific historic missions influences will be examined here:

- **voluntarism**,
- **philanthropism**, and
- **"The Great Reversal."**

Influence of Voluntarism

The contribution of the voluntarist principle to western missions has been widely noted (Walls 1996, 224 ff.; Escobar 2003a, 65; Plueddemann In Ott and Netland 2006, 264; Freston In Kalu and Low 2008, 40–41; Noll 2009, 116; Robert 2009, 45 ff.; Bosch 2011, 334 ff., Noll In Burrows, Gornik, and McLean 2011, 162–163; Aldridge 2018, 2). As Kalu states, "The voluntarist principle changed the strategy and mobilized a greater range of classes into the missionary endeavor" (In Kalu and Low 2008, 6). It was related to the more general voluntarization of religion that occurred in Europe as a result of moving away from state churches (Stanley In Stanley 2001, 13). History professor Penny Carson underscores how the Enlightenment severance of religion from the state led to British Evangelicals starting voluntary

mission societies in the late eighteenth century (ibid., 47). Like some other authors, Escobar sees the United States with its separation of church and state as being particularly amenable to voluntary missions agencies. He believes that voluntarism has been decisive in American missionary work (2003a, 51).

Other missiologists see other factors as being most salient in the development of volunteer mission agencies. Bosch sees a variety of factors, but highlights the Enlightenment entrepreneurial spirit:

> One of the most remarkable phenomena of the Enlightenment era is the emergence of *missionary societies* . . . It is not easy to explain this astonishing phenomenon in Protestantism. Most certainly a variety of factors would have to be taken into consideration here, but it can hardly be denied that the spirit of enterprise and initiative spawned by the Enlightenment played an important role first in the genesis of the idea of missionary societies and then in their amazing proliferation. (2011, 334–335)

Missiologist Andrew F. Walls notes that voluntary mission societies flourished under the combination of pragmatism, social freedom (that was not present under despots), individual autonomy, cash surpluses and the freedom to move about, and particular conceptions of the Church (In Carpenter and Shenk 1990, 3–6). He goes on to say that

> North American Christianity became pluriform and diffuse. There was always room for an inspired individualist; there was even promising scope for the eccentric. Well might Rufus Anderson see America as the natural sphere of the voluntary society. The principle of the voluntary society is: identify the task to be done; find appropriate means of carrying it out; unite and organize a group of like-minded people for the purpose. (ibid., 11)

Missiologist Dana Robert draws attention to the efficiency of voluntary missions societies. She says the trend of faith missions in the late 19th century was an innovation over denominational funding because it was less bureaucratic and support was raised faster (In Carpenter and Shenk 1990, 38). Voluntary missions societies were helped in this regard through recruitment by the Student Volunteer Movement (Howard 1979, 89 ff.) and the aid of other volunteer groups like the Laymen's Missionary Movement.

Finally, some such as missiologist J. Andrew Kirk just see necessity as the mother of the invention of volunteer missions agencies:

> Throughout the history of Christianity renewal has come at the margins of mainstream Church life. People have organised themselves into voluntary societies to do a piece of work which the Church as a whole is manifestly failing to perform. These societies or unions may exist within a particular Church or they may operate across church boundaries. In one sense they are para-Church, but in another they *are* the Church fulfilling a role left wide open, like a football substitute who comes on to the field to plug a gap in the field of play. (2000, 232–233)

As missiologist Scott Sunquist puts it, "The concept of voluntary societies, as a parallel structure for mission, was not a theological conviction—it was a practical necessity" (2013, 81).

So with all these factors contributing to them, why should we be concerned about voluntary societies? Are they not a proven strategy? Could they not be used universally? Or are there specific factors that suit them for the west?

First, it must be remembered that the Church has spread even when there were no missions agencies. As World Evangelical Alliance organizational consultant Jonathan Lewis states, ". . . volunteerism has never been the deciding factor in furthering God's mission" (In Winter and Hawthorne 2009, 81). Celebration of the innovation of Protestant mission agencies should not obscure prior contributions of monastic orders, another form of missional organization (cf. Bullock In Barnett 2012, 236).

Second, as has been referenced already, mission agency voluntarism reflects western values. Engel and Dyrness observe that

> . . .missionaries in the early nineteenth century were able to raise funds and go abroad because they came together and formed themselves into voluntary societies. Now we have come to take for granted the role of such free associations, but in important ways they represent particular cultural assumptions and a specific historical situation. The ability to form associations of this kind assumed the freedom of individuals to come together around a common task, but it also depended on the view that religion was primarily a private and spiritual affair that only indirectly affects society. (2000, 45)

Voluntarism is highly related to the western cultural value of individualism. Positively, voluntarism highlights an individual's calling, but negatively can obscure any sense of organizational calling. Voluntarism is an embodiment of individualism, as influenced by Enlightenment thinking. It is consistent with a pietistic emphasis that is common in western

evangelicalism in general and missions in particular, but can be ill-fitting clothing for those from non-western cultures.

As Aldridge says in his book on the history of SIL and Wycliffe, "The mission historian Andrew Walls has convincingly argued that the 'voluntary society' arose in the early part of the eighteenth century in response to the 'consciousness of individual responsibility,' which was a cardinal characteristic of Enlightenment thought" (2018, 2).

Historian Mark A. Noll, however, sees cases where voluntarism, spread through American participation in globalization, also shows up outside the west. “Where in other parts of the world [than America] social conditions prevail that, for whatever reason, offer anything even remotely resembling the American experiences of open space for personal, voluntaristic agency, in those places voluntaristic and conversionistic Christianity is now exerting a tremendous force” (Noll 2009, 195).

Third, it must be noted that the western voluntary mission agency model is dependent upon comparative affluence. Rundle and Steffen say,

> . . . the full-time, donor-supported missionary—the central figure in the modern missions enterprise—was in many respects an entirely rational response to the combination of colonialism and the Industrial Revolution. Specifically, the dramatic increase in disposable income that began with the Industrial Revolution, combined with the infrastructure of colonialism, made it possible to create a professional class of missionary that could focus exclusively on evangelizing remote parts of the world. (2003, 30)

But as Escobar remarks, "missionary initiative expressed in numbers of people volunteering for missionary work seems to be passing from North to South at a time when the South is increasingly poor" (2003b, 65; also In Taylor 2001, 33–34).

Fourth, there have been unfortunate examples where volunteering allowed some to become missionaries who lacked adequate qualifications. Ted Ward warns of the attitude that assumes voluntary missionaries can do anything when he says,

> In today's world constraint is far more important than exuberance in the deployment of missionary resources. Doing things that local people should be doing, doing things that really don't need to be done, and doing things in ways that are culturally inappropriate

> and even resented are just a few of the unfortunate consequences of this very Western assumption about willingness, eagerness, and omnifunctional competency. (1999, 148)

I have realized that the voluntaristic system encouraged me as an administrator working in the Philippines to recruit financially-supported Americans rather than to hire qualified Filipinos. So the voluntaristic system has led to prioritizing western supported staff at the expense of global south employed staff.

Furthermore, the voluntaristic system encourages seeing supported staff as more dedicated, sacrificial, and holier than employed staff. There is a deep irony here, because the support or deputation model is completely dependent on the sacrifices of supporters who are employees of other organizations.

Western development agencies (and development agencies in general) have tended to embrace employment models of remuneration over support models, much more than mission agencies. Tensions exist between supported and employed staff in SIL (and Wycliffe USA) as a result of the intersection of the differing remuneration models of western Protestant missions and western development agencies.

Finally, Walls (2002, 219) notes that the missions societies involved only a small proportion of Christians (an “elite”) of reluctantly incorporated laity and lay professionals. He points to an even deeper issue with voluntary mission agencies today:

> The Protestant missionary movement developed by means of the voluntary society, and America perfected its application to the purposes of overseas mission. The resultant mission agencies were admirably designed for their task: to direct the resources of Christianity in one country to the preaching of the gospel and the establishing of churches in another country. That is, the task in hand was principally giving; the design was essentially for one-way traffic. But with the new shape of the Christian world, there are needs for which the perfect instrument was not designed. Instruments are now needed for *two*-way traffic: for sharing and for receiving. (In Carpenter and Shenk 1990, 24)

Suggestions of What to Do about Voluntarism

Voluntarism runs so deep in historically western organizations like SIL that it is helpful to remind ourselves from the Bible, from history, and from other organizational models that

voluntarism does not need to be taken as a given for missions. Part of the reason voluntarism goes so deep is that not only has it been a historical practice and part of the historical Protestant missions milieu, it also is consistent with a number of western values and multiple desirable organizational values like sacrifice.

As has been said, at its heart, voluntarism honors private, individualized choice. For new recruits we ought to examine their *way* of life, not just their *view* of life, as Schreiter has noted. He goes on to say that westerners have tended to view all of religion and not just missions in a reduced manner as just a private voluntary association (1985, 157). Without self-awareness of how this is a cultural choice, western workers can create misunderstanding and even scandal when working with global south colleagues.

Several other recommendations seem in order for SIL. First, it is apparent that missiological reflection is needed by SIL staff on the subject of remuneration and the place of volunteerism in it. Second, opportunities for bivocationalism in SIL need to be explored. I discuss these two ideas further and other ideas related to recruitment in my specific action points below in chapter 5.

Influence of Philanthropism

Closely related to voluntarism is the philanthropism that funds western mission agencies. Again, on the surface, philanthropism is nothing but commendable. Especially commendable are the large number of western donors who, while often not rich by western society standards, faithfully make small contributions over many decades (Walls 2002, 233–234 and contrary to the depiction by Bessenecker 2014).

Specifically regarding SIL and Wycliffe, historian Todd Hartch says, “The strengthened position of the SIL in the 1950s also was closely related to the development of a broad base of financial support in the American middle class” (2006, 80). Hartch addresses some published

conspiracy theories but then concludes, “While the SIL did, in fact, receive vast sums of money from North America, it received most of that money in small quantities from many thousands of evangelical and fundamentalist donors who were neither industrialists nor particularly wealthy” (ibid., 93).

So what concerns are voiced in the literature concerning missions philanthropy?

First, in reviewing missions philanthropy in the wake of the Enlightenment, Bosch describes a change of focus from the glory and love of God to that of the depravity of “poor heathen”:

> Evidently, then, a not-so-subtle shift had occurred in the original love motive; compassion and solidarity had been replaced by pity and condescension. . . . Almost imperceptibly the constraining love of Christ (2 Cor 5:14) deteriorated into feelings of spiritual superiority among Western missionaries and an attitude of condescending benevolence to Christians from other cultures. . . . It is clear that, in theory as well as in practice, much of nineteenth- and twentieth-century missionary philanthropy remained below the measure of Paul’s being ‘constrained by Jesus’ love.’ (2011, 292–297)

Commenting specifically on medical missions, professor of religion and ethics Allen Verhey says that the missionary movement has been frequently infected with nineteenth century imperialistic attitudes. This movement created a global community of patrons and clients, rather than a global community of friends. There is a temptation in philanthropy to divide the world into needy, pitiful beneficiaries and powerful, enlightened benefactors (In Stackhouse, Dearborn, and Paeth 2000, 130).

Also troubling are indications in the literature that missions philanthropy can be just one more form of conspicuous consumerism for some donors (Rynkiewich 2011, 114; Bessenecker 2014, 96–97). Large donors are honored and feel good about themselves for spending their money on missions. Consumerism encourages relationships whose only dimensions are economic—precisely what happens through mass marketing missions campaigns and much else of the machinery of modern missions funding.

Then there is also the concern about how tied philanthropic models are to individualism. As David Scott (2018) from the United Methodist’s Global Ministries has pointed out, the

development of faith missions shifted the economic risks associated with fundraising from mission agencies to missionaries. This model in which each individual is responsible to find friends, family, and congregations who will give financially on a regular basis essentially means every person is just looking out for themselves, as noted by recent Fuller graduate Eric Robinson (2018, 2). Every month when missionaries operating under a support-raising model receive their pay, any sense of individualism they might have gets reinforced. Those lacking support are often just encouraged to be more entrepreneurial.

Next of concern with regard to how philanthropism is practiced, it seems apparent that western philanthropism models will not provide all that is needed for the global missions workforce of today. Redcliffe College Lecturer in Missions Christopher Ducker asserts,

> It stands to reason that, if more Christians are from the global South, then more missionaries will be. Or does it? The assumption underlying this statement is that Christians in different parts of the world have similar resources and opportunities to serve as missionaries overseas, and this is patently not so. My contention, here, therefore, is that the Christian Church must find more ways of encouraging and facilitating (and, yes, financing) mission from parts of the world that have been—and continue to be—historically underrepresented, or even excluded. (2008, 9–10)

There is evidence that even in the west the personal support-raising model is not working for everyone, especially for ethnic minorities. University of Oklahoma faculty member Samuel Perry conducted a survey among American Evangelical outreach ministries and reached several conclusions. First, the results indicated that the traditional individualized fundraising strategy works much better for Whites than for Latinos and African-Americans. So even when there is no intent of discrimination, minorities are at a disadvantage in such ministries. Secondly, Perry found that ethnic minorities were expected to sacrifice their cultural preferences and ethnic relationships in order to fit into the organizations (2012, 415).

Robinson built his doctoral research on Perry's work. His findings indicate that North American individualism makes it difficult to even have a conversation about systemic issues that keep funding structures from being more just for minorities (2018, 21). Furthermore, since US ethnic minorities do not make it to positions of power in significant numbers, they are unable to

change the funding systems to better fit their contexts and so the underrepresentation of minorities is perpetuated (ibid., 30). Robinson's work does include some demonstrated solutions to these problems that I will include in the next subsection below.

Suggestions of What to Do about Philanthropism

Economic models for a globalized missions force represent a huge challenge. 54% of respondents to a Missio Nexus survey of mission agency CEOs and church leaders said that this was a significant or extreme challenge, more than any other challenge, when engaging with the Majority World missions movement (VanHuis 2016, 40).

Patience and determination is needed to find solutions. Anthropologist and author Miriam Adeney says regarding western philanthropism, "If aid agencies were not always thinking about justifying themselves to their Western supporters, and if workers were sufficiently bonded with the receiving culture, we might be more open to partial successes, slow successes, and successes that are not easily quantifiable" (In Samuel and Sugden 1987, 106).

One response to the problems associated with western philanthropism is to change our communications patterns to address some shortcomings. For example, focusing on donors as customers or investors can result in defocusing on or even losing sight of the beneficiaries of nonprofit work. Furthermore, we should reject use of recruitment or funding messages that are based solely on global south deficits. It is too easy to make an appeal on the basis of the "haves" of translated Bibles going to the "have-nots." Instead, such communication should reflect Asset Based Community Development, the concept that even poor people have various assets including language, culture, and, in many cases, faith in God. The messages then change to being about collaboration and co-creation, with different stakeholders offering differing gifts.

Maggay challenges us to consider incarnation as an alternative model to other forms of philanthropic development:

> Often, we follow a multinational rather than an incarnational model of development. We come in with our own agenda—usually evangelism, with social services as an attraction—and manage to have access into the community by raising expectations of resource assistance and technology transfer. This is the exact opposite of the incarnation, a process where Jesus 'empties' himself of the trappings of power, stripping himself of the baggage attendant to his status as a divine person, and coming down to become like us, humanly vulnerable and subject to the same injustice and deprivations of our social conditions (Philippians 2:6–8). In the same manner, we are to 'dwell' among the people and identify as deeply as we can without benefit of the cultural or social or educational baggage which usually accompanies us in our journey towards solidarity with the poor. This process restores parity and avoids the indignity of paternalism which often reduces people into objects of charity or even of 'empowerment'. We do not do things to the poor; we do things with them. (1996, 59)

Above I referenced findings that traditional western support-raising disadvantages ethnic minorities in North America. Some solutions have been identified for these problems and they are ones from which we in SIL can learn as we seek to adjust for the broader, more diverse missions workforce of today.

Eric Robinson, a campus minister and recent graduate of Fuller Seminary notes,

> Campus Crusade for Christ (now known as Cru) and InterVarsity Christian Fellowship, two of the largest American parachurch ministries, both have programs in place that implicitly acknowledge the support raising model doesn't work as well for ethnic minorities. Cru has the Ethnic Minority Assistance Fund [https://give.cru.org/2270304], whereby staff in the organization voluntarily give towards a central fund that supplements ethnic minorities in their support raising (only 25% of their goals and only for the first two years on staff. After that minorities are expected to raise 100%.). InterVarsity has the "Multiethnic 1%", whereby 1% of all donations are directed to a central fund that is then dispersed to ethnic minorities based on a variety of factors (n.d.).

The InterVarsity fund is also cited by Bessenecker (2014, 62). However, Robinson goes on to comment, "While these represent improvements, many would say they fall short of achieving equity because they leave the fundamental model unchanged" (n.d.).

As part of his doctoral research, Robinson interviewed a number of ministry teams that sensed their ministry structures could be more just and believed in the equality of calling of all staff, regardless of race. They experimented with different hybrid systems of individual and team support-raising. Successful models pooled support, but measured effort at support-raising rather than only measuring money raised. They also redefined accountability to be communal rather

than individual or even organizational (2018, 70 ff.). To illustrate the details, Robinson shared case studies from three ministry teams that experimented with changing their support-raising systems. He also created an "Equitable Support Raising Canvas" (inspired by the Business Model Canvas), a one-page sheet with questions that seeks to help ministries describe the adaptive work of pursuing more just funding models (ibid., 168). And Robinson created a Bible study for teams who were considering more just funding practices for mission (ibid., 188 ff.). These all seem worthy of trying by SIL.

Influence of "the Great Reversal"

> . . . a broader understanding of salvation can emerge, one that is neither primarily individualistic nor deferred.
>
> —Australian CEO of Anglican Overseas Aid Bob Mitchell (2017, 18)

In 1972, Sociology professor David Moberg wrote a book entitled *The Great Reversal: Evangelism versus Social Concern*. I found frequent references to this book in my literature review, so I read it. Moberg uses the phrase "the Great Reversal" to refer to a major shift at the beginning of the twentieth century by North American Evangelicals on social issues. He describes it as follows:

> . . . as the fundamentalist-modernist controversies developed during the early part of this century, carrying out Christian social responsibility through attempts to influence legislation and basic social structure became identified with the Social Gospel movement, which had shifted gradually away from the evangelical tradition that had been evident in some of its early leaders. As the Social Gospel increased its interest in 'secular' perspectives and issues and decreased its attention to directly biblical concerns and the spiritual needs of individual persons, it became linked with theological liberalism. It gave growing attention to social evils, while fundamentalists concentrated upon personal sin and individualistic approaches to social problems. It overemphasized man's horizontal relationships (man-to-man), while conservatives accentuated the vertical (man-to-God) and forgot the horizontal. Each group read different parts of the Bible; when it stumbled into the other's domain, it provided a different interpretative schema. The sharp polarization that developed during the conflict made it politically impossible to remain both an evangelical and a social gospeler, and emotional involvements prevented Christians from recognizing the fallacies of being impaled upon the horns of a false dilemma. Christians became either evangelistic or socially involved, not both. (34)

This split view of evangelism and social action was grounded in Greek dualistic thought patterns (Hiebert 1999, 28) and inspired by the modernist two-tiered ontology. It has clear links to the Enlightenment separation of the secular and the religious (Bosch 2011, 282).

This Great Reversal has had ongoing negative consequences for Christian missions. Moberg states the false dichotomy between evangelism and social concern has hampered the work and witness of Evangelicals and other Protestants (1972, 150). Argentinian pastor Norberto Saracco cites Padilla as saying that a failure to appreciate the width of the gospel will inevitably lead to distortions of the Church's mission (In Taylor 2001, 363). Among the consequences of the Great Reversal has been an unnatural separation of missions from development and development from missions. Koyama has said that "The separation of wisdom ('worship of one's God') and mercy ('care for one's brother') is an exception in Western civilization" (1976, 32).

Harvest Foundation founder Robert Moffitt recognized multiple negative consequences of dichotomization:

> It is thus safe to say that the Bible integrates what the Enlightenment separates and that it allows no room for a 'Christian dualism' in which all the elements are there but separated. A consequence of Christian dualism is the division it creates in the ministry arms of the church. It permits churches and overseas missions agencies, sometimes smugly, to see their calling as *either* relief and development *or* evangelism and discipleship. It thus underlies the great debate between liberal and conservative churches over the social gospel. It encourages the sin of pride in Christian liberals who are involved in a primary ministry to physical needs, and at the same time it causes conflict by leading Christians of a conservative persuasion to criticize liberals who pay little attention to evangelism. (In Samuel and Sugden 1987, 236)

Writing in the late 1980s, James Alan Patterson said that the divisions caused by fundamentalists and modernists in the 1920s and 1930s have not been mended and that the prospects don't look promising for achieving consensus among Protestants any time soon (In Carpenter and Shenk 1990, 91). More recently Malaysian theologian Yung Hwa has said, "Generally speaking, if liberals have been guilty of 'horizontalizing' mission, conservative Christians have been equally guilty of spiritualizing it. In other words, both have been

domesticated by the same dualism—only that they opted for opposite sides of the divide" (2014, 196).

Some authors have seen a link between the Great Reversal and another western cultural influence I have addressed already, namely reductionism. Pastor and author Alan Roxburgh says that the dichotomies between personal salvation and social action are reductionistic expressions of the true gospel. They do not fit the character of God who enters and redeems the entire creation (In Taylor 2001, 187).

Escobar sees a link to pragmatism as well as reductionism: "The pragmatic bias accounts also for the reductionist theological foundation of this missiology. If the missionary effort is reduced to numerical growth, anything that would hinder it has to be eliminated. If the struggle for obedience to God in holistic mission involves costly participation in the process of social transformation, it is simply eliminated" (In Taylor 2001, 111).

Despite ongoing polemic related to the Great Reversal, western Evangelicals seem to be fighting a battle over a dichotomy that the majority world churches do not even acknowledge. As missions professor Charles E. Van Engen suggests (In Carpenter and Shenk 1990, 232), global south theologians who are less affected by the old fundamentalist-modernist controversies are better able to construct a synthesized view of evangelism and social action.

The following paragraphs are some representative voices from the global south. Some of the strongest voices come from Latin America.[7] Escobar says that it is worthless to discuss whether we should evangelize or be involved in social action. Doing one without the other shows that one's Christian life is deficient because God is interested in both (2003a, 146–147). Paredes observes that the Bible integrates the personal and the collective as well as the

7. Messiah College Distinguished Professor of Church History and Theology Douglas Jacobsen asserts, "One of the great gifts that Latin America Christianity brings to the global Christianity community is the ability to speak honestly about its own past and its continuing failures, including matters of social and economic oppression and liberation. . . . Latin American Christians also recognize that liberation involves both socioeconomic and spiritual dimensions of life" (2015, 105).

material and the supernatural. The Exodus of the Hebrews was both sociopolitical and spiritual. Jesus likewise did not split apart the spiritual and the material (In Samuel and Sugden 1987, 79).

Costas proclaims that the dichotomies between evangelism and social action are false and senseless. The radical nature of sin is that it is both personal and social, both spiritual and historical. The wholeness of salvation includes the personal, but also the cosmic and public, the present and the future, the spiritual and the corporal. To set one of these dimensions against the other or subordinate one to the other, limits their unity and effectiveness (1982, 38). In another publication, Costas characterizes the dichotomization between word and deed as a diabolic polarization. Debates about such are senseless and a satanic waste of time, energies and resources (1979, 75).

There is similar critique from Asia. Sri Lankan Methodist lay pastor Benjamin Fernando has said, ". . . there is no such thing as a separate individual gospel and a separate social gospel. There is only one gospel—a redeemed man in a reformed society" (In Escobar 2003a, 147). Ramachandra decries the separation of word and deed, proclamation and service, justice and truth. He says to do so is to give in to the false and dangerous dualisms of modern culture (1996a, 222).

The Asia Theological Association's Statement of Faith (1985, Para. 8) declares that the total mission of the Church must be to the whole person in society. In the Hong Kong Declaration (1975:168), they stated a concern for the physical, social and political aspects as well as spiritual. These Asian theologians believe that they are responsible for proclaiming the gospel in all its breadth as well as its depth (Hwa 2014, 152).

Hwa goes on to cite Indian theologian Vinay Samuel's

> emphasis on holistic mission or 'integral evangelism'. For him the relation between evangelism and social responsibility is not a matter of either/or, but one of inseparability (Samuel and Sugden 1985). The prioritization of humanity's vertical relationship over the horizontal presupposes 'a dualistic understanding of existence' (:195). It assumes that humans live in two separate realms, an inner and an outer realm, with the former

> centered on our relationship with God and experienced individually, and the latter on the physical and social realm. But this cannot be justified on either biblical or philosophical grounds (:193–211). Therefore, conceptually we cannot prioritize between personal and social change. 'The love of God and the love of the neighbor mutually interpret one another. . . . In a more recent paper Samuel, together with Albrecht Hauser (1989:11), argues that all over the world there now exist models of 'integral evangelism' which are marked by the determination to keep the spiritual and social dimensions together. (2014, 157)

From the Philippines Maggay speaks of two errors: 1) confusing evangelism for social action or vice versa; 2) making unbiblical distinctions by dichotomizing the secular and the holy (1996, 9–10).

Voices from Africa also critique the false dichotomy between evangelism and social action. For example, South African bishop Desmond Tutu said, "I don't preach a social gospel; I preach the gospel, period. The gospel of our Lord Jesus Christ is concerned for the whole person. When people were hungry, Jesus didn't say, 'Now is that political or social?' He said, 'I feed you.' Because the good news to the hungry person is bread" (from Shane Claiborne, Jonathan Wilson-Hartgrove, and Enuma Okoro, *Common Prayer: A Liturgy for Ordinary Radicals*, *p. 71* In Johnson and Wu 2015, 168). Malian Tite Tiénou (with American Paul G. Hiebert) says that missional theology is meant to be a bridge between Biblical revelation and human contexts. As such, it can remove the gap between dichotomies of orthodoxy and orthopraxy, and between truth, love, and holiness (2006, 225).

As the voice of African theologians becomes more prominent, the value of holistic thinking is becoming clearer. Bediako voices a commitment to theology that critically reflects on life in the global south. This commitment leads to liberation in all its dimensions, spiritual as well as sociopolitical, individual as well as collective and cosmic (2004, 114). He also credits global south theologians with moving an evangelical theology of mission from a polarization of evangelism and socio-political action to a recognition that both are parts of our Christian duty (1995, 141). Stinton likewise speaks of how African theologies encourage holistic views of life and healing. She says this is a valuable corrective to western worldviews since the

Enlightenment that have created dichotomies between sacred and secular, natural and supernatural (In Parratt 2004, 133).

Regarding SIL's involvement in "the Great Reversal," there has been tension over this matter and some western Wycliffe organizations have increased it in recent years. The relation of language development to Bible translation parallels that of Christian social action to evangelism. Some see language development merely as a means for doing Bible translation and therefore optional. This is very similar to some conservative mission agency views on doing anything other than evangelism. One could substitute Bible translation for evangelism and language development for social justice to see how nonholistic the positions of certain western leaders continues to be. But as we shall see in the next subsection, SIL and the Wycliffe organizations clearly did not start with such a dichotomistic view of Bible translation and language development.

Suggestions of What to Do about the Great Reversal

If western separation of evangelism and social action is a false dichotomy, what is the right way of thinking? At the Grand Rapids Consultation on the Relationship between Evangelism and Social Responsibility, John Stott described Christian social action as a consequence of evangelism, a bridge to evangelism, and a partner of evangelism like marriage or two blades of scissors or two wings of a bird (Padilla 2013, 11; Escobar 2003a, 152–153; Yeh 2016, 142; all quoting Stott from Lausanne Occasional Paper 21).

Bosch asserts, "Word and deed are not opposites in the Bible as they are in Western thinking. In the gospel the word and the deed come together; the 'Word became flesh.' The deed without the word is dumb, the word without the deed empty. The words interpret the deeds and the deeds validate the words" (In Samuel and Sugden 1987, 189). Similarly English Anglican bishop Maurice Sinclair says, "What is needed then is a high view of mission, a

passionate commitment to its advance, and a structuring that unites rather than divides its temporal and eternal goals" (In Samuel and Sugden 1987, 173).

Kraus has also pointed to integration as the way forward from western divisions between evangelism and social action:

> Biblical understandings of the holistic nature of human beings 'in the image of God' must be recovered. . . . The traditional Greek dualism between spirit and body, which has informed and often distorted Western theology, must be more thoroughly purged without simply reducing the 'spirit' to cortical activity of the brain! We need to move beyond the notion of 'humanitarian' service and 'spiritual' salvation as discrete, definable activities. (1998, 12)

Canadian Anglican bishop Grant LeMarquand says we can be helped by looking to the global south Church. He finds it odd that western churches are divided between great commission Christians and liberation Christians, as if missions contained two mutually exclusive visions. Paying more attention to the church in the global south, where it is growing and dynamic, could help western Christians learn how to heal the dualistic disease in their churches (2002).

Another corrective can simply be cross-cultural experience. Walls notes that missionaries are people of theological conviction, but their theology gets changed as a result of interacting with differing cultures and situations:

> Missionaries went out to preach the gospel; they found themselves feeding the hungry. They fed the hungry because it was the only authentically Christian way to respond to the situation in which they had gone to preach the gospel. . . . If justification were needed, such justification lay in the example of Christ. Mission was still, in the way of evangelical religion, christocentric, but it was no longer solely a matter of the word of the gospel. Mission was not only about speaking, but about being and doing. (2002, 249–50)

This maturing of western missionaries into a more holistic experience also has been the history and repeated lesson of many SIL staff regarding Bible translation and language development. While they may have been recruited with a Wycliffe message about Bible translation, as they see the whole needs of real language communities, their concerns broaden to include language development.

The Great Reversal dualistic view of evangelism and social action was not part of SIL's founding. SIL and Wycliffe were begun with a broader perspective as noted by Aldridge:

> Discovering that language was perhaps the greatest barrier to effective evangelization and to realizing his dream of social justice for Latin America's indigenous people, Townsend reordered the missionary endeavor by locating Bible translation, literacy, and education in the forefront of his strategy. . . . As the narrative unfolds, it will be seen too that Townsend, unlike most faith missionaries and fundamentalists, was often on the same side of the fence as the purveyors of the Social Gospel, a religious movement that shared many features with American sociopolitical Progressivism [which had influenced Townsend]. (2018, 11–12)

Much later in his book Aldridge says, "Perhaps the most pointed evidence that WBT-SIL had little in common with classical fundamentalism came in Pike's emphasis that the *'whole man*, we feel, must be affected by the Gospel—his spirit, intellect, and culture'" (2018, 162). Ralph Winter characterizes Cameron Townsend as believing in Kingdom Mission and not just Church Mission (Winter In Butare-Kiyovu 2010, 33).

But as noted above, up until today (especially in leadership positions in western Wycliffe organizations) there have been those with a narrower vision who contest prioritizing anything other than translation of verses. Commitment to more than Bible translation has been challenged repeatedly over the years. But founder Cameron Townsend held fast to his holistic vision. "When linguists objected that 'little projects' [of practical service] took time away from translation work, Cameron replied that he would listen to almost any advice about how to care for a horse, 'but when you say to cut off one of its legs, how can I listen? If you take away from the SIL the policy of service, how could I possibly follow your advice?'" (Hartch 2006, 19).

In contrast, a love for people being made manifest by a love for their language has been noted throughout history. For example, Elias Voulgarakis (as quoted in Stamoolis 2001, 67) says of Greek Orthodox missionaries, "The various glossological works which have been elaborated by missionaries, prove in a convincing way that the interest of these people was not limited to the mere fishing of souls but was extended to the promotion of the cultural causes of the people among whom they worked."

It is clear that Cameron Townsend established SIL by principle, practice, and personal example as combining Bible translation and social action. Because of his pragmatism some could question whether any acts of benevolence espoused or practiced by Townsend were not merely means to the end of Bible translation. That such is the wrong interpretation can be seen by Townsend's oft-repeated motivation: love.

In SIL we are motivated by the gospel. We are not ashamed of the gospel. But as an organization we choose to not lead with a gospel message. Why? Because we are not a church planting organization and because we are committed to more than a reductionistic presentation of the gospel.

A commitment to integral mission is not to lose focus and attempt everything. Instead, it is first a commitment to look at one's own organization's mission and make sure it includes both proclamation and demonstration. Secondly, it is a commitment to see people as whole beings and partner with organizations whose contribution complements one's own.

While I don't agree with Harvest Foundation founder Robert Moffitt that "development and mission . . . are one and the same" (In Samuel and Sugden 1987, 234), I affirm his belief that while ministries have particular foci, gifts, and opportunities of service, every ministry should make sure their efforts fit "into a total development strategy" (239) that fulfill the mandates of the "Great Commission" and the "Great Commandment." I challenge SIL leaders and especially western Wycliffe organizations to publicly articulate how their efforts fit into a total development strategy.

With a commitment to integral mission, a remaining question for SIL is whether our work should begin with Bible translation or with language development. I favor Hwa's (2014, 196) approach toward evangelism and social action of letting the context determine where to start. This retains a commitment to holistic ministry, while allowing contextual factors to determine the sequencing of the strategy.

Ecclesiology, as It Relates to Missiology and Development

In order to move out of the west to the rest paradigm, we have examined western cultural and historic missions influences that could be holding SIL captive. But we also have to see what the literature says that relates to moving into the new paradigm of the whole Church taking the whole gospel to the whole world. I start this next section with ecclesiology, the study of the Church. This is not an open exploration of ecclesiology since that literature would be too voluminous and not all of it is relevant to my dissertation interests. Instead, I have taken a very selective approach, looking for specific perspectives that will inform my core dissertation questions.

Definitions of the Church (or a church)

Before clarifying something of the relation between the Church and God's mission as well as His kingdom, we need to first define what we mean by the Church. Without being clear on what the Church is, we cannot understand SIL's relationship to her. Not surprisingly, different authors place different emphases in defining the Church or a church.

Here is a sampling of definitions, working from simpler, briefer ones to more complex, longer examples:

- The Church is ". . . the gathered followers and disciples of Jesus . . ." (American Catholic political science professor and author Michael Budde 1997, 9).
- ". . . the church is actually the people of God itself assembling in various places." (Croatian-American theologian and author Miroslav Volf 1998, 10).
- The Church is the community of God's marginal people (Korean-American professor and pastor Jung Young Lee 1995, 121).

- "A church is a corporate or communal expression of an individual's allegiance to the sovereignty of Christ in his or her life" (American IMB missionary and author David Garrison In Barnett 2012, 452).
- "The Church is the community of people called by God who, through the Holy Spirit, are united with Jesus Christ and sent as disciples to bear witness to God's reconciliation, healing and transformation of creation" (World Council of Churches 2005, 62).
- Reflecting on the work of David Bosch and noting that most Christians spend most of their time in the world and not in the institutional Church, English professor of philosophy and theology Craig G. Bartholomew says, "Christ is head of both church and cosmos (cf. Col. 1:15–20), and the church is the *community of believers* living in the world under the lordship of Christ" (In Goheen 2016, 74).
- The Church is the people of God gathered and gathering from the entire world; a community and communion of the Holy Spirit (American Fuller missions professor Charles E. Van Engen In Ott and Netland 2006, 164).
- “The church is God’s people erecting signs of God’s new dispensation, or modelling here and now what the world is called to be ultimately. The church is those people of God, who are called, gathered and equipped by the Spirit and sent to participate in God’s mission by bringing the gospel of God’s love and new life” (South African professor Cornelius J.P. Niemandt 2012, 3).
- "The church represents the first fruits of that relation which Christ wants to establish with all humanity. The community of believers is the wedge that helps to open the spring of a new creation" (Hispanic-American professor of religion and Hispanic studies Daniel Rodríguez used by González 1992, 109).
- The congregation compromises the people of God, called to be formed into a unique social community whose life together is the sign, witness, and foretaste of what God is doing in and for all of creation. Just as early Christian communities chose nonreligious language to express this unique new life (using the overtly political word *ecclesia*), so the church today must understand again its calling as the missional people of God. The

> calling does not require borrowing language and structures from secular organizations but rather formation of a unique imagination as a social community of the Kingdom. (Canadian missional church leaders Alan Roxburgh and Fred Romanuk 2006, 14)

I will not attempt to synthesize these into a single definition of the Church. However, it is interesting to note how many different emphases there are. Other than the word “church” itself, the words “people” and “community” show up most frequently. Next frequently are names of the Trinity (God, Christ, Jesus, Holy Spirit), followed by the words “called” or “calling.” Below in the suggestions subsection, I offer my conclusion as to how SIL relates to the Church based on these definitions and common concepts.

The Parachurch and the Church

In looking to clarify SIL’s relationship to the Church, we need to also address what is commonly referred to as the “parachurch” and how it relates to and with the Church. Opinions on this topic vary widely.

Some have suggested that part of the new directions for missions includes the elimination of mission agencies. Korean director of the Global Missionary Training Center David Tai-Woong Lee says, "Also, in the Two-Thirds World, churches play a much more dominant role in mission, especially in countries such as India, Korea, and Japan. Some of the Latin American and African countries are also in this category. In many cases, they do not have elaborate missionary societies to do mission. Instead, the churches send their missionaries by themselves" (In Taylor 2001, 145). While incorporating greater participation of local churches seems right, the elimination of mission agencies seems inappropriate as an overall strategy for specialized tasks, especially those of Bible translation and holistic language development.

So some argue for the necessity of the church and parachurch. In a widely-cited article, Ralph Winter uses the terms modality and sodality to refer to the two church structures that he sees across cultures and throughout history (In Winter and Hawthorne 2009, 244 ff.). Modalities

refers to the “cradle to grave” experience in local congregations of the Church, while sodalities refer to the specialized groupings in the Church that are organized to accomplish specific tasks. Winter concludes,

> It [This article] has assumed both the necessity and the importance of the parish structure, the diocesan structure, the denominational structure, the ecclesiastical structure. The modality structure in the view of this article is a significant and absolutely essential structure. All that is attempted here is to explore some of the historical patterns which make clear that God, through His Holy Spirit, has clearly and consistently used a structure other than (and sometimes instead of) the modality structure. It is our attempt here to help church leaders and others to understand the legitimacy of both structures, and the necessity for both structures not only to exist but to work together harmoniously for the fulfillment of the Great Commission and for the fulfillment of all that God desires for our time. (ibid., 253.)

Missions professor James E. Plueddemann says, “Scripture seems to teach two distinct organizational functions within the church, local and itinerant. While there is overlap and interdependence between the two, the distinction between the apostolic team and the local church is real and important” (In Ott and Netland 2006, 260). I affirm the value of distinguishing between different expressions of the Church, while also affirming their fundamental unity.

“Cooperating in World Evangelization: A Handbook on Church/Para-Church Relationships,” Lausanne Occasional Paper 24 (Price 1983) is a long but helpful exploration of church and parachurch relations. The theological preamble by John Stott is particularly insightful. Stott calls for balance in allowing freedom for agencies, while also preserving the unity of the entire Church:

> We have, therefore, to avoid two opposite mistakes. On the one hand, we must not emphasise our unity in Christ in such a way as to suppress or even hinder the diverse ministries to which God calls his people and for which he gifts them. On the other hand, we must not so revel in the diversity of our gifts and ministries that we make them an excuse to break the unity of Christ’s body. (ibid.)

Elsewhere in the paper is the following exhortation: “Since they are man-made and culturally determined, all para-church structures should be subjected to continuous rigorous sociological and theological analysis to determine their effectiveness as instruments of the

Church" (ibid.). To that I would only add, the same treatment should be applied to congregational structures.

Some argue that all Church structures are extra-biblical and parachurch, but useful and should partner together. For example, former OMF General Director David Harley says,

> In the NT [New Testament], neither denominational structures nor paradenominational structures existed. There were no denominations. There were no Christian schools, evangelistic associations, or missionary societies. It should be self evident that such structures have no explicit biblical basis. Whether we think of a local church with its organisational structures, committees, constitution, etc., or of a denomination, or any other Christian organisation, mission, or agency, they are all, from one perspective, parachurch organisations. (2019, 4)

Missions professor George W. Peters agrees with Harley in calling for neither dichotomy (parallelism) nor merger between churches and mission agencies, but rather partnerships (In Rickett and Welliver 1997, 48).

Yet others speak against distinguishing between church and parachurch. Filipino social anthropologist Melba Maggay argues that making a distinction between church and para-church institutions is artificial and focuses too much on the clergy. Differing church institutions have different callings, emphases, and priorities (1996, 34).

A more helpful perspective is offered by Canadian professor of religious studies and author John Stackhouse who suggests that "paracongregational" is a better term than "parachurch" since such groups are not churches (congregations or denominations), but are certainly part of the Church. Stackhouse sees paracongregational groups as the Church of Jesus Christ deployed in particular forms to accomplish particular purposes (2007). I find that perspective and that terminology helpful.

Undoubtedly, differing perspectives on how mission and development agencies should relate to the Church will continue to be voiced. In the suggestions section below, I articulate my own conclusions from the literature.

How Ecclesiology Relates to Missiology

The next topic to be considered is how ecclesiology is (or at least should be) closely linked to missiology—and lead to the renewal of the Church (Douglas In Ott and Netland 2006, 280). Bosch quotes the Orthodox theologian Ion Bria as saying that ecclesiology determines missiology (2011, 212). However, there has been a disconnect between ecclesiology and missiology. As missiologist Michael Goheen, quoting Newbigin, explains, much Protestant ecclesiology and other theology developed during a time in history when mission was not a central concern of the Church. Thinking about the Church happened when the Church was not thinking about taking the gospel to the ends of the earth (In Goheen 2016, X).

Danish assistant professor at the Lutheran School of Theology in Denmark Jeppe B. Nikolajsen in looking back at the 18th century origin of mission agencies says,

> . . .the official churches were not willing to make a range of catechumenal, diaconal, and missional tasks integral to their being. Therefore, various mission organizations were established that, on behalf of the church, sought to respond to the Great Commission in the gospel of John ("as the Father has sent me, I am sending you" [John 20:21]). Consequently, a gradual disintegration of church and mission commenced, where "mission" and "church" became two separate entities with two different tasks. While the former body was responsible for the proclamation and spread of the gospel in foreign countries, the latter body supported foreign mission efforts but was primarily responsible for upholding and sustaining the already Christians in the so-called Christian West. In this way, the modern missionary movement contributed to the separation of church and mission. (2013, 250)

Missiologist Darrell Guder similarly says that the Reformation resulted in significant theological course correction, but not in reclaiming the Church's missional nature and purpose (In Goheen 2016, 293). That seems to be changing now as missional ecclesiology is one of the significant trends in mission studies across multiple Christian traditions in recent years (Niemandt 2012, 1). Nikolajsen credits the ecumenical movement and specifically Lesslie Newbigin as being responsible for the reintegration of Church and mission (2013, 254 ff.).

The linkage of ecclesiology and missiology is not just because participation in God's mission is a function of the Church; rather the Church is fundamentally missional in its character. Theologian Christopher Wright notes the very close connection between missiology

and ecclesiology (In Goheen 2016, 115). He specifically states, "Not only, then is it correct to say that mission is the primary reason for the church's existence in history, it is also true that the church itself—the people of God from Abraham to the 'great multitude whom no one could count from every nation, tribe, people, and language' (Rev. 7:9)—is the creation of the mission of God and the demonstration of the gospel (Eph. 3:6–10)" (ibid., 115–116).

The World Council of Churches' statement on the nature and mission of the Church affirms the place of missions in the being of the Church by including this statement: "In God's providence the Church exists, not for itself alone, but to serve in God's work of reconciliation and for the praise and glory of God" (2005, 11). Presbyterian missionary and author Sherron Kay George relates God's mission and the Church's mission in this way: "The Church's mission is everything God sends the Church into the world to do, say, and be in response to and participation in God's mission. It includes evangelism, compassionate service, and social justice" (2004, 2).

Catholic missiologists Bevans and Schroeder say that the first disciples realized that they were called to continue God's mission, as it was embodied by Jesus. The Church today is called to also continue in God's healing, fulfilling, challenging, and redemptive work. We are to be involved in faithful, creative, and communal acts that reflect the breadth of God's mission (2011, 1). They go on to relate the missions of God and the Church at the deepest of levels. They say that God's deepest nature is a communion-in-mission and so the Church's nature also is communion-in-mission (2011, 26). This is profound.

Numerous other authors place the Church at the center of God's mission. Missiologist Ed Stetzer asserts, "While evangelicals have been helped by recognizing that, by and large, mission belongs to God, they have not forgotten that God calls the church to be the primary agent in his mission" (In Ott 2016, 92–93). Missions author Steve Hawthorne goes further and claims that God not only uses the Church to accomplish the goal of His mission, but that the Church is God's goal (2016, 30).

Relation of the Church to the Kingdom

However, theologians have also felt the necessity of warning that the Church cannot be equated with the Kingdom of God (DeYoung and Gilbert 2011, 126; Stetzer citing Ladd In Ott 2016, 101; Engelsviken In Sampson, Samuel, and Sugden 1994, 170). Theologian Lesslie Newbigin says, ". . . the church can never identify itself with the kingdom and must seek only the role of a servant, witness, and sign of the kingdom . . ." (1986, 117). In an oft-repeated quote, he goes on to say,

> The church is the bearer to all the nations of a gospel that announces the kingdom, the reign, and the sovereignty of God. It calls men and women to repent of their false loyalty to other powers, to become believers in the one true sovereignty, and so to become corporately a sign, instrument, and foretaste of that sovereignty of the one true and living God over all nature, all nations, and all human lives. It is not meant to call men and women out of the world into a safe religious enclave but to call them out in order to send them back as agents of God's kingship. (ibid., 124)

Danish professor of Biblical and Theological Studies Preben Vang asserts that the Church is nothing less than God's kingdom community (In Barnett 2012, 145). But he also affirms that the Church should not be equated with God's kingdom, nor seen as completely distinct from it. The proclamation of the Kingdom produces the Church (ibid., 148).

How else have theologians described the relationship between the Church and the Kingdom? Stetzer cites George Ladd as suggesting four ways to relate the Church and the Kingdom:

> 1) the kingdom creates the church (by calling for a response to the message of the kingdom), 2) the church witnesses to the kingdom (by displaying the life of the age to come and by proclaiming the kingdom of God themselves), 3) the church is the instrument of the kingdom (the works of the kingdom are done through it), and 4) the church is the custodian of the kingdom (it is given the keys to the kingdom). (In Ott 2016, 101)

Bevans and Schroeder do not agree that the Church is the custodian of the Kingdom. They speak about the working out of God's Kingdom beyond the Church. They say that Church people do not have a monopoly on working for the Kingdom. They quote St. Augustine as saying, "Many whom God has, the Church does not have; and many whom the Church has,

God does not have" (2011, 16).

Clarifying the relation of the Church to the Kingdom has implications for SIL that will be explained in the Church suggestions section below.

Development Agencies Relative to the Church and churches

Having considered definitions for the Church, the relationship between the missions of God and of the Church, and how the Church relates to the Kingdom of God, I examine the position of development agencies relative to the Church and churches. (In the following section I will take up the subject of development and NGOs more broadly.) Unfortunately, sometimes development agencies and churches are unclear in their theologies: "My contention is that in spite of half a century of post-war development and relief—and two millennia of charitable service—the churches and their agencies are still *theologically* unsure of *why* they do *what* they do" (English theologian Stephen Plant quoted by Mitchell 2017, 119). So as Bryant Myers says in his foreword to Mitchell's 2017 book on faith-based development, there is a need to better understand how the holistic mission theology and practice of Christian NGOs relate to local churches (ibid., x).

Christian development agencies are part of the Church, but should not be mistaken for the Church or compete with her. As Mitchell says, "No faith-based development organization is the bride of Christ. The fellowship of faith-based development organizations unites around a narrower, though God-inspired mission" (ibid., 142). Mitchell who has served as an Anglican priest as well as leader of a Christian development agency asserts, "In all contexts, local churches will know their community better than development agencies. The church is permanent, local, embedded, and influential. In contrast, the presence of some development agencies may best be described as transitory, imposed, peripheral, or alien" (ibid., 106).

Further, Christian development agencies should affirm the unique contribution of churches to the future they strive toward. As a Tearfund staff member said,

> We can strive and strive to bring change to people's lives, but who is really at the center of it all? Who can open eyes and hearts to see personal potential? It really does all come back to God and His church. He placed us on earth to do His work through Him, because He knows it is the best way. Long-term development, stuff that will really last, is teaching people how to identify and use what they have around them to get themselves out of poverty. At the start, we want people to discover that God's purpose for them is to be blessed and to bless others around them. And the local church is in the best place to both teach and lead by example. (Tearfund 2012)

But churches (congregations) benefit from their association with Christian development agencies. Sometimes that takes the form of Christian development agencies speaking prophetically into churches, influencing their theological positions, enlivening them, providing practical encouragement, advice, and skills, or educating them about poverty, social justice, and the challenges of international development (Mitchell 2017, 106–107). In particular, Mitchell says, "Interactions with faith-based development organizations can encourage a practical and community-oriented vision of mission for the church, and in some places help to balance out a more pietistic or ritualistic ecclesiology" (ibid., 112).

Of course, faith-based development organizations can likewise benefit from associating with churches. Mitchell specifically cites how churches can help such agencies remain faithful in their mission, grow their staff in Christian discipleship, make them aware of community needs or community knowledge, and gain community goodwill (ibid., 107).

So there is a potential complementarity between churches and Christian development agencies, all serving as part of the global Church. Influential pastor and author Tim Keller describes how he sees the complementary roles for congregations and agencies as co-participants in the Church:

> Kuyper distinguished between the institutional church—the congregation meeting under its leaders—and the 'organic' church, which consists of all Christians functioning in the world as individuals and through various agencies and voluntary organizations.
> I believe Kuyper is generally right. We have spoken of different 'levels' of ministry to the poor—relief, development, and reform. As we have said, churches under their leaders should definitely carry out ministries of relief and some development among their own members and in their neighborhoods and cities, as the natural and crucial way to show the world God's character, and to love the people that they are evangelizing and discipling. But if we apply Kuyper's view, then when we get to the more ambitious work

> of social reform and the addressing of social structure, believers should work through associations and organizations rather than the local church. (2010, 145–6)

The literature reviewed in this section on how development agencies relate to the Church and churches will be helpful for SIL staff since SIL functions as a development agency in addition to functioning as a missions agency. Gaining a holistic perspective on missions and development will help SIL move past tendencies toward western dichotomization.

Suggestions of What to Do about Ecclesiology

In light of the numerous definitions of the Church offered above, although SIL does not fit the definition for a congregation or denomination, it does fit definitions for the Church. We need to distinguish the Church (universal) from churches (local) in order to bring clarity to SIL's relationships. Put most simply, SIL is not *a* church, but is part of *the* Church. We could say that SIL is "paracongregational." As was said earlier of development agencies, SIL should not be mistaken for the Church or compete with her. But neither should SIL deny or distance herself from her identity as part of the Church.

SIL has the characteristic spoken of by author and theologian D. Elton Trueblood: "Always, since the beginning, there has been the glaring paradox that the Church exists *for the sake of* the world, yet is *different from* the world" (1967, 78). SIL matches the description of the church as a sign and instrument of the kingdom.

Considering missions and development agencies as being outside the Church (versus just a different ecclesiastical structure than congregations) represents a flawed ecclesiology and a flawed missiology. Missiologist Darrell Guder has suggested "We have proposed that it makes missional sense to read and expound the Nicene ecclesiology in the reverse order: apostolic, catholic, holy, and one. This, in effect, transforms the propositional Nicene doctrine of the church into a dynamic missional ecclesiology" (In Ott 2016, 24). These four marks of the Church apply to SIL.

Although not widely known or recognized by SIL staff, this understanding of SIL's relationship with the Church is affirmed in a highest-level organizational policy titled "SIL, Spiritual Service, and Religious Activity." Here are some excerpts:

> From the founding of SIL, we have seen our work as spiritual service. . . . Our motivation as members of SIL International is to serve God and His church, and to serve humanity as Christ did. We cherish the hope that in each language community, God will draw people to Himself, and establish bodies of believers who will use the translated Scriptures for spiritual growth and for outreach. . . . The relevant Executive Limitations are:
>
> - SIL shall not conduct itself as an ecclesiastical organization.
> - SIL shall not exercise authority in any ecclesiastical body.
> - SIL shall not align itself with any particular church or denomination.
> - SIL shall not foster groups of believers that are dependent on us or formally linked to us.
> - SIL shall not publish Scripture, sectarian religious materials, or materials for proselytizing (November 2005, internal document).

Further education and reflection is needed to help SIL staff understand the relationship between SIL and the Church, as well as churches (congregations).

Some may object to seeing SIL as part of the Church because of the organization's temporary nature, but any particular congregation being composed of mortals is also temporary. Furthermore, note the following words from Bevans (a Catholic theologian!): "The church is provisional. It exists for one purpose only: to embody and witness to the kingdom and reign of God. I often speak of the church as God's *ad hoc committee* that exists until the kingdom comes" (In Ott 2016, 124).

The historic missions strategy of the west to the rest was largely a paradigm of Church to no church. The whole Church taking the whole gospel to the whole world is different in this regard, though it appears that many western missionaries and their organizations still carry the same Church-to-no-church assumptions. Clearly, any SIL strategies for Bible translation and language development need to be rethought in light of changes in the Church. As former Wycliffe UK executive director Eddie Arthur says, "The future role of mission agencies must be determined in dialogue with the churches to whom the agencies are responsible," though he also goes on to acknowledge the difficulty of doing so (2017, 9).

Clarity on the relationship of the Church and God's Kingdom is also significant for SIL. In founding SIL, Cameron Townsend taught that staff should serve all, regardless of whether they were part of the Church or not. That has enabled SIL to not be parochial and to serve Kingdom purposes that go beyond the walls of the visible Church. SIL staff would benefit from a more robust understanding of the Kingdom to keep them from falling into the false secular/sacred dichotomy and to know how to relate to Church and non-Church organizations and individuals.

Development and NGO Issues

As noted in my foundational definitions and themes in chapter 2, I believe Christian missions and development are integrally related. Furthermore, an integrated perspective on missions and development fits the global south. A third reason for including a review of development literature is that "from the west to the rest" has also historically been a development strategy (Wheaton professor Wayne Bragg In Samuel and Sugden 1987, 22). The good news in this is that we can learn from development experience and apply it to missions. Therefore, I have included this subsection to summarize what I have discovered in the literature on my dissertation interests from a community development perspective. Like the section on ecclesiology (and those to immediately follow), it is not meant to be a comprehensive review. Subtopics covered are definitions of development and the problematic nature of development. This will be immediately followed by a brief review of relevant literature on NGO perspectives (community development from an organizational viewpoint), before offering some suggestions for appropriate responses to all these issues.

Definitions of development

Various alternative definitions have been offered for development. At one time development was primarily defined as macroeconomic progress by a nation. The inadequacy of

such a definition has been broadly recognized in light of numerous failed and abandoned large-scale economic development programs. Kraus argues, "There is a growing consensus that we should move from a concept of development as simply economic or industrial growth to development as social transformation. Already in the mid-1970s, Edgar Stoez wrote that development must not be understood as urbanization, industrialization, modernization or Westernization. 'People are what development is all about'" (1998, 51).

More recently, Indian economist and philosopher Amartya Sen has been influential in suggesting that development is really all about freedom. He says that increasing freedom is the primary end and means of development. Development consists of removing people from situations where they do not have choice or opportunities to exercise their reasoned agency (1999, xii). While I appreciate the freshness of an alternative perspective (and see how Bible translation and language development could be viewed through the lens of the freedoms they provide), I find any attempt to define development according to a single value unsatisfying and impractical.[8]

SIL leaders have also articulated definitions of development over many years. In May 1971, Dr. Dale Kietzman presented a report to the SIL corporation conference in which he defined community development as ". . . the process of helping strengthen a community (and its leadership) so that it can resolve, through their own initiative, the problems which face it. This

8. Note how authors such as Koyama have referred to the freedom of poverty (1976, 40). Furthermore, if freedom is the supreme value, it is too easy to rationalize immorality and then demand a freedom from the consequences. Anarchists would suggest development should include freedom from government, but how many development practitioners would agree?
An illustration of the impracticality of defining development as freedom is that the Cato institute ranked Hong Kong as the freest country in the world, but about 20% of the population lives on less than US$6000 per year, so it would not be ranked as the most developed in the world. https://www.cato.org/human-freedom-index ; http://www.scmp.com/news/hong-kong/politics/article/2028422/hong-kong-government-slammed-poverty-figure-hits-six-year .
A more significant reason why defining development as freedom is impractical is that, like other values, freedom is expressed differently in different cultures. Sen admits the impracticality of defining all development as freedom when he says, "In focusing on freedoms in evaluating development, it is not being suggested that there is some unique and precise 'criterion' of development in terms of which the different development experiences can always be compared and ranked" (1999, 33). He goes on to say that there is a need for a "broad and many-sided approach to development" (ibid., 126).

does not negate outside help and stimulus; it does emphasize that the leadership, the setting of goals, the decision-making, all come from within the community" (1971, 2).

Former SIL international community development coordinators Larry and Willa Yost provided this definition: "Community Development is the process whereby a community is strengthened so that it can creatively meet its needs (spiritual, mental, physical, social) through expansion of awareness, increased interaction within and without the community, and the development and effective utilization of available resources" (1990, 3).

More recently a working group known as SIL LEAD Asia, in an internal document entitled "Theory of Change for Transformational Development within Non-dominant Ethnolinguistic Communities" has said,

> In working on this ToC (Theory of Change) we have largely adopted Bryant Myers' understanding of development as primarily the restoration of healthy relationships. In doing so we have tried to move away from describing development as purely a series of material or physical changes, as increased capacity or as sets of new or improved abilities and skills. Instead we have taken a view of development that engages with people as a whole, recognizing and addressing all areas of human life: materially, socially, relationally, psychologically and spiritually. This approach to development involves understanding a community's past, their current challenges and opportunities, and their concerns and dreams about the future; and then working together to explore how best to realise these dreams and support the identification of resources and relationships needed.

So there is common agreement that development cannot just be defined in economic or material terms and that communities are the most important actors in development. Beyond just attempting to provide alternative definitions, the problematic nature of the term "development" must be recognized.

Problematic Nature of Development

Multiple authors see multiple problems in development efforts. For example, in describing the modernization theory of development, Bragg concludes that it is ethnocentric,

progressivist, production-centric, self-seeking, and has deleterious social costs (In Samuel and Sugden 1987, 23–28). Catholic political science professor and author Michael Budde says,

> The very concept of development—what is its goal?—is affected if significant groups redefine their primary reference groups, aspirations, and notions of what constitutes a good and meaningful life. If the reference groups derive from global consumption norms, and if notions of a good life presuppose acquisitions and possessions (rather than interpersonal relationships, notions of community, or fidelity to religious values, for example) development will become even more identified with the high-consumption, materialist Western norm—to the exclusion of other, perhaps better, possibilities and at the expense of the physical, social, and moral ecology. (1997, 51–52)

Similarly World Vision vice president Bryant Myers has warned that

> . . . the term *development* is heavily loaded with past meaning, not all of which is positive. When most people think of development, they think of material change or social change in the material world. . . . *development* is a term that many understand as a synonym for Westernization or modernization. Too often this understanding of development is associated with having more things. Many in the development business, including many of us in the West, are not sure that this is the kind of development that is good for people or for this planet. (1999, 3)

Executive Director Emeritus of the Overseas Ministries Study Center Jonathan Bonk disdainfully states, "The term[‘civilize’]'s metamorphosis into the word 'develop' provides only the most threadbare of disguises, certainly not sufficient to conceal its fundamental Eurocentrism, and its effects are the same everywhere, with the West both its measure and its motor” (In Taylor 2001, 50). Respected scholars Peter Berger and Samuel Huntington agree, saying that development is seen by many activists as a euphemism for western colonialism (2002, 327).

Sri Lankan IFES senior leader Vinoth Ramachandra goes even further:

> *Development* is one of those words which, far from being innocuous, has served to reinforce the hold of modern idols over vast populations in the Third World (or, the South, to use a geographically appropriate term). It has become a source of propaganda for a particular way of life. . . . From 'westernization' to 'modernization' to 'development': images that turned the West, whether in its capitalist or socialist expressions, into the definer of the 'good life' for men and women across the globe. . . . Not surprisingly, 'development' became a neo-colonial project through which an aggressive, expanding Corporation Culture sought to establish a bridgehead among the political and commercial elites of the Third World. (1996a, 116–117, emphasis in original)

Because of its problematic nature, some have called for the abandonment of the concept

of development (e.g., Rynkiewich 2011, 119). World Vision vice president Edward Dayton has said,

> . . . we concluded that rather than attempt to develop a 'theology of development,' we should abandon the entire notion of development! We concluded that 'development' had become so loaded with secular and humanistic freight that it was no longer useful to us. The best we could do was call it 'social transformation' . . . . And is not the *mission* of the church social transformation in every dimension? (In Samuel and Sugden 1987, 54)

But abandoning all use of the term ‘development’ seems unfeasible, if for no other reason than that it provides a bridge for conversation between secular and Christian workers. Georgetown University Professor Katherine Marshall and World Bank Faith Liaison Marisa Van Saanen make the point that spiritual organizations are often unaware that what they are doing is development and that such organizations make a more positive and lasting impact than governments or secular development agencies (2007, 251). (However, if missionaries are sometimes unaware that they are practicing development, so also many Christian development workers are unaware of how their practice fits into the mission of God.)

An alternative to abandoning the word “development” would be adding a modifier, such as incarnational, indigenous, holistic, or integrated (Rynkiewich 2011, 119). Thus, Bryant Myers has popularized the term “transformational development” (1999). On their website, World Vision South Africa says, “Transformational development is the process through which children, families and communities identify and overcome the obstacles that prevent them from living life in all its fullness.”[9] Also common among Christian missions are use of the terms “holistic development” or “integral development.” (See theme of integral mission above.)

Yet another option is to recognize that the term “development” should be embedded in a learning process, whereby local and international expertise can together inform what is meant in particular contexts. "We must not force any particular interpretation of development on non-

9. This quote is no longer on the World Vision South Africa webpage, but is quoted on the ECHO community page https://www.echocommunity.org/en/resources/24ca7204-ff59-4823-9cb9-c54ff35544bc (accessed 22 Jul 2019).

Western people. Otherwise we might be aborting forms of development, still unknown to us and unseen by us, which can yet spring from that incredibly fertile gospel," says Catholic church planter Vincent Donovan (1978, 173).

Some authors promote explicitly Christian community development. Donovan asserts that it is critical that development be locally defined through interactions with Scripture, believing that the gospel is the way to genuine human development (ibid., 170). He goes so far as to suggest doubt as to whether any pagan culture could possibly participate in true human development (ibid., 48). Escobar also affirms the place of spiritual understanding in development, suggesting that development projects connected with spiritual revival are more likely to succeed and be locally owned. Use of biblical principles of reciprocity, solidarity and mutuality ensure that poor Christians will be empowered to be responsible for their own liberation (2003a, 148).

As will be explained further below in the suggestions section, it is most helpful for SIL to modify the word “development”, but also explain our Biblical understanding of the use of modifiers like “transformational” or “integral”.

NGO Perspectives

Closely related to development efforts are the non-governmental organizations (NGO) involved in development. In the literature that I reviewed, relevant NGO themes to my dissertation questions included definitions of what an NGO is, donor and accountability issues, and opportunities for collaboration.

The “N” in NGO is a reminder that the understanding and history of such organizations has been largely based on what they are not. According to International Politics lecturer Thomas Davies, "ECOSOC [UN's Economic and Social Council] chose to define an INGO simply as 'any international organization which is not established by intergovernmental agreement' but has in

practice excluded profit-making international corporations, as have the vast majority of definitions of INGOs" (2013, 3).

More positively, NGOs can be classified according to the nature of their work. Some focus on service provision while others have advocacy as their core activity (ibid., 3). It has been recognized that the most important difference in motivations among NGOs is whether they are secular or faith-based, even while affirming their common depths of conviction (Lindenberg and Bryant 2001, 133).

NGOs can also be classified according to where they originate. Origin causes there to be differing perspectives on their work, according to political scientists Shamima Ahmed and David Potter:

> A major difference between NNGOs [Northern NGOs] and SNGOs [Southern NGOs] involves the scope of development efforts. Ian Smillie points out that SNGO activities tend to be programmatic, since development activities are hard to divide into separate projects. For example, poverty alleviation in an area may involve literacy, primary health care, microcredit, and employment-generation projects, all of which local NGOs see as going hand in hand. NNGOs, however, have tended to take on the perspective of the aid agencies, which tend to view development in terms of discrete projects. Despite the rhetoric of programmatic development, NNGOs tend to assess their cooperation with SNGOs in project terms, just as aid agencies do. (2006, 138–139)

This insight seems very relevant for how SIL relates to western and southern expressions of its work as well as how we relate to western and southern partner organizations.

Mutual Capacity Building

An oft-repeated theme in the development literature is the value of capacity building. Cross-cultural expert Geert Hofstede takes it a step further:

> In summary, intercultural encounters in the context of development cooperation will be productive if there is a two-way flow of know-how: technical know-how from the donor to the receiver, and cultural know-how about the context in which the technical know-how should be applied, from the receiver to the donor. A technical expert meets a cultural expert, and their mutual expertise is the basis for their mutual respect. (1997, 221)

This is the beautiful result that occurs when global expertise and local expertise come together. It is the kind of mutual capacity building that has been occurring in the best of SIL efforts for

many years. Unfortunately it is in danger of being lost with the increasing use by some related agencies of strategies of accelerating translation by a procedure that emphasizes payment transactions, rather than mutual capacity building.

Mutual capacity building is a development concept that is consistent with a Christian perspective. As Kraus says,

> Christian service is a reciprocal and mutual activity. It is not something that the strong and mature do to and for the weak and ignorant. To be authentically Christian, service must be a mutual experience of development and transformation. The service experience is a formative part of the worker's spiritual development. And this is inevitably, indeed necessarily, a reciprocal spiritual development involving receiving as well as giving. (1998, 90)

In considering cross-cultural service, professor of Theology and Culture Anthony Gittins warns that mutual transformation is required:

> Healthy, enriching, transforming experiences of passing over and coming back are possible in principle because of the humanity we share with all those who speak different languages and live in different worlds. But we must be forewarned: unless we are as willing to be affected and changed by the experience as we hope to affect and change those we encounter, we should not leave the Homeland. (2002, 8)

This attitude towards mutual capacity building would be very helpful to promulgate within SIL. One manner in which that could be done is through an SIL orientation program.

Donor Issues

Like mission agencies, NGOs have struggled with dependency relationships. "Seen from the NGO perspective, dependence is the most problematic of the issues that potentially beset the relationship between aid donors and NGOs," say Ahmed and Potter (2006, 112). Kristof and WuDunn echo that the lack of local ownership is a common problem with aid programs (2014, 126). They also quote Muhammad Yunus as saying, "'Charity only perpetuates poverty by taking the initiative away from the poor'" (ibid., 127).

Another donor issue cited by Ahmed and Potter that is reminiscent of challenges that SIL and western Wycliffe organizations have faced: "Whenever there is a mismatch between the

aims and assumptions of the constituency and the actual work carried out, the organization's ability to communicate experience with its constituency at home will be undermined" (2006, 143). Challenges in communicating with donors have been recognized since the earliest days of SIL founder Cameron Townsend.

These common donor challenges suggest that we in SIL would be helped by regularly engaging in opportunities to learn from other development organizations.

Accountability/Effectiveness

Another relevant theme in the literature on development agencies or NGOs is that of accountability for effectiveness. Head of Anglican Overseas Aid Bob Mitchell devotes a chapter of his book on faith-based development organizations to accountability. His list of those to whom development agencies need to be accountable includes God, the poor, donors, governments, the development sector, and the Church universal (2017, 135 ff.). Ahmed and Potter also address this issue for NGOs, listing categories of accountability for NGOs as being patrons, clients, and the NGO itself. Under patrons they include donors such as foundations, aid agencies, and governments. For clients as sources of accountability, they include direct beneficiaries, governments, and communities at large. What they mean by the NGO itself being a source of accountability are the NGO's mission, staff, and organizational partners (2006, 126). With so many stakeholders, this raises the logical question of to whom should NGOs be most responsible (ibid., 144).

Without the clear-cut measures of progress that for-profit organizations have, development agencies, like mission agencies, may not be rigorous in determining their effectiveness and offering accountability. Ahmed and Potter cite research indicating that NGOs are not as effective at development as has been claimed or assumed. Especially difficult to achieve is the commonly-stated goal of empowerment of poor communities. The reality is that

self-help, collective decision making, and participatory processes are very difficult to implement (2006, 251).

Furthermore, accountability is not as simple as having national or local citizens involved in governance. "In spite of critics' dire predictions about impending obsolescence, NGOs are much more financially solvent than before. However, it is not yet clear that they have become more flexible and adaptable as opposed to simply big. Nor have they made themselves more accountable by opening their boards and governance structures to people from the countries and communities they serve" say Lindenberg and Bryant (2001, 58). This matter of accountability—from whom to whom for what and why—needs much further consideration in SIL (cf. Lederleitner 2010, Iriye 2004, 207).

Collaboration/Partnership

Although alliances are growing in number among mission agencies, there is much that could also be learned from the experience of collaboration by aid agencies and by collaboration with such agencies. For example, Lindenberg and Bryant speak about the role of coordinating organizations, as practiced by relief and development agencies (2001, 72). Ahmed and Potter describe how the UN, donor agencies, and key relief NGOs have developed a standardized division of labor so that NGOs can set up an operation efficiently anywhere (2006, 170). They also observe other kinds of synergy among NGOs such as research organizations providing benefits to communities of aid organizations (ibid., 218). There is much untapped potential for Christian agencies to learn from cooperating development organizations and to work synergistically together.

Furthermore, there are some methods of cooperation among development agencies that I have not observed among mission agencies. John Kania and Mark Kramer, managing directors of the consulting firm FSG, wrote a breakthrough article in 2011 about what they

termed “collective impact”. Collective impact was defined by them as “the commitment of a group of important actors from different sectors to a common agenda for solving a specific social problem.” Kania and Kramer reported that successful collective impact initiatives typically have five conditions:

1. A common agenda where all participants have a common understanding of the problem, a shared vision for change, and a joint approach.
2. Shared measurement systems in which a short list of indicators is used at the community level by all participating organizations. This keeps efforts aligned and helps partners learn from each other’s successes and failures.
3. Mutually reinforcing activities that are differentiated by organization, while also being coordinated through a mutual plan of action.
4. Continuous communication over several years of regular meetings.
5. Separate backbone organizations that support the entire initiative (ibid.).

These concepts have resulted in dramatic results by development agencies, yet do not seem known in missions circles.

Related to the concept of backbone organizations, Hame uses the term “keystone companies” for businesses that act in a similarly altruistic manner. He says they act to provide health and add value to entire business ecosystems (2007, 193). It would help potential donors and partner organizations understand SIL, were we to describe its current role as a keystone organization that helps many other organizations. The consulting, training, software, and advocacy that SIL provides benefits many other organizations involved in Bible translation, language development, literacy, education, and other activities.

Although this has been a brief and very selective sampling of the literature, there is clearly much that we in SIL could be learning by reflective conversations with development agencies and other NGOs.

Suggestions of What to Do about Development and NGO Issues

While missions (as well as mission) and development can be distinguished in definition, they should not be separated in practice. Christian missions should include holistic development (proclamation and demonstration, word and deed, good news and good works, etc.). Every Christian should participate in integral missions and therefore also in transformational development. Development done by Christians—whether done in the name of a church or not—can bring glory to God. We need to allow our understanding of development to be informed by the context and challenged by Scripture. Further, we should recognize God's power to redemptively use much (but not all) of what is done by non-Christians in the name of development. Arthur asserts, "So the church's mission is a subset of a larger whole mission; that is, it is both part of God's mission to the world and not the entirety of God's work in the world" (In Butare-Kiyovu 2010, 49).

As referenced earlier, development perspectives are not new to SIL. In a 2018 *Christianity Today* article by SIL historian Boone Aldridge and SIL Chief Research Officer Gary Simons wrote about SIL's founder, "Living in close contact with Guatemala's indigenous communities, he [Cameron Townsend] became acutely aware of these peoples' extreme poverty and powerlessness due to illiteracy and social marginalization. For Townsend, saving souls was not enough. A true Christian response included social uplift. He was convinced that community development was an essential component of Christian missions."

Nevertheless there is a need for periodic refreshment of the identity and vision of SIL as an NGO/development agency both to the public and to SIL staff. Such consideration should include in its scope SIL's involvement in language development and SIL's partnerships with other development agencies in pursuing integral mission. Because of the overlapping nature and relationships between SIL's work and that of other development agencies, opportunities for learning from other development agencies should be pursued by SIL leaders at multiple levels.

In order to legitimately use terms like "transformational development" or "integral

development," it is essential that we be clear about how the Scriptures inform our understanding of these terms. This can be accomplished through reflection in SIL work groups on the place of transformational/integral development in the mission of God. I also challenge SIL leaders to create opportunities at multiple levels for reflecting on the interrelationship of sanctification, transformational development, and global integrity.[10] These three can be considered as the transformation of self, community, and society. Community is a narrower set of those with whom we relate directly, whereas society is a broader consideration of people who have some indirect influence on us. Each of these three is important to SIL's visions of transformation and each have opposing forces of corruption.

In closing this section, I offer two perspectives to help provide balance in thinking about development. First, although capacity building is an essential component of development, it is possible to take capacity building too far. Insisting on the goal of local independence, a western value, can subvert local goals and violate local norms. Having a goal of interdependence is more difficult to achieve, but also more biblical and healthier. Secondly, our passion for development can cause us to overvalue our activism. We need to regularly remind ourselves that only God can bring His kingdom to bear in all its fullness. Therefore, again, as Wigg-Stevenson (2013) has entitled his book, *The World is Not Ours to Save*.

Organizational/Leadership Issues

> If one wishes to distinguish leadership from management or administration, one can argue that leaders create and change culture, while management and administration act within culture.
>
> —American emeritus professor of management Edgar H. Schein (1997, 11), quoted by Woodward (2012, 61)

10. To understand the phrase "global integrity," see "A Summons to a Global Integrity Movement: Fighting Self-Deception and Corruption" by Kelly and Michèle O'Donnell (2018).

As with some of the previous sections, my review of organizational literature covers only those issues most relevant to my dissertation interests. I looked for organizational concepts related to structure, leadership, management, design, culture, and communication that spoke into the paradigm shift of how agencies could move out of west to the rest and into the whole Church taking the whole gospel to the whole world.

Learning about Organizational Structures from Western Cultural Models

There is a need for organizational structure for missions and development agencies. Ralph Winter looks back and notes, "Early confusion about the leadership structure of missions—whether it should be the board at home or a field council—almost killed Carey's work in India, and for five years threatened Hudson Taylor's" (In Butare-Kiyovu 2010, 23). And it is not surprising that religious groups including modern Protestant mission agencies looked to business and government organizational models to help them know how to structure themselves (Miller 2003, 104–105).

Scott Bessenecker, the associate director for missions for InterVarsity Christian Fellowship, is quite critical of the decision by western missions pioneers to choose western organizational structures. Although some of his concern seems to more broadly be with capitalism and with hierarchy in organizations, Bessenecker appropriately challenges contemporary missions workers to not accept their organizations uncritically. “We are all trapped in a mental and theological framework born out of a miniscule fragment of time and space. The eighteenth- and nineteenth-century clergy and missionaries, along with the structures that supported them, were just as much prisoners of their culture and era as I am of mine” (2014, 27). Bessenecker asks hard questions as to how our structures might be more inclusive. In particular, he suggests creating church and missions structures that are less expensive so that the poor could serve as missionaries. The alternative is to continue perpetuating systems populated almost exclusively by middle class, formally educated individuals (ibid., 50).

While Bessenecker is critical of mission as business, other authors see business organizations as taking the place of missions organizations today for the purpose of providing access to unreached peoples. Rundle and Steffen, quoting C. Neal Johnson, claim that the missionary visa is quickly becoming a relic of colonialism, requiring Christian workers to find other ways to gain entry into other countries. They suggest that business platforms ought to be used more widely for mission work (2003, 16). However, the authors also warn that such efforts must involve legitimate business work and not just be used as a cover for ministry (ibid., 86).

Long-term observers have seen how missions structures are maintained past their usefulness. In his review of the history of the Basel mission in the Gold Coast (now Ghana) before the First World War, historian Jon Miller makes the point that the structure of the organization was not only an instrument for conveying the evangelical message, it was actually part of the message (2003, 8). He goes on to warn that because the organizational medium was part of the religious message, the controlling group held on to that structure with tenacity. This continued even when the organizational structure's weaknesses were apparent to everyone (ibid., 84). Professors James F. Engel and William A. Dyrness express concern that "[c]ontemporary missions retain, one might say, a kind of structural hangover that continues to impede a genuine openness to the work of God" (2000, 46).

That suggests that moving out of a west to the rest paradigm will result in the need for new missional structures. So it is not surprising that Wycliffe Global Alliance Executive Director Kirk Franklin has said that new missional structures need to be developed that enable global south and east leaders to influence global mission strategies (2017, 19).

Organizational culture

SIL's organizational culture is predominantly western; that means that recruitment, orientation, management, and review processes may feel disorienting or confusing to global south workers. An example of SIL's western culture is common use of the phrase "the task," to

refer to the work of Bible translation. Hofstede has noted that ". . . in the collectivist society *the personal relationship prevails over the task* and should be established first; in the individualist society *the task is supposed to prevail over any personal relationships*" (1997, 67, emphasis in original).

In seeking to move out of a west to the rest paradigm, I looked for relevant literature that addresses the topics of how leadership relates to organizational culture, sources of organizational culture, and explanations of how to change organizational culture.

Edgar Schein, a former professor at the MIT Sloan School of Management, is widely recognized for his writings and insights regarding organizational culture. He views organizational culture as being the responsibility of organizational leadership, claiming that essentially leadership amounts to the attitude and motivation to examine and manage the culture of an organization (1992, 374). This matches McChrystal's perspective: "The role of the senior leader was no longer that of controlling puppet master, but rather that of an empathetic crafter of culture" (2015, 222). But to do this requires a particular posture. Schein states that leaders of mature organizations have to make themselves sufficiently marginal in their own organization to be able to even see the organization's assumptions objectively and nondefensively (1992, 380). Schein goes on to say that, paradoxically, leaders have to not only to lead, but also to listen in order for change to happen. Otherwise, staff will not be involved in contributing their own insights into the organization's cultural dilemmas and in participating in the changes needed (ibid., 389).

Schein recognized the following three sources of organizational cultures: 1) the beliefs, values, and assumptions of the founders of organizations; 2) the learning from specific organizational experience that occurs; and 3) new beliefs, values, and assumptions brought in to the organization by new members and leaders (ibid., 211). So foundationally, organizational culture is acquired through charismatic leaders who communicate major assumptions and values in a vivid and clear manner (ibid., 229). This is an ongoing process and thus

organizational cultures do not always reflect the founders' values. In fact, organizational culture sometimes develops as compensatory mechanisms in response to choices that the founders made (ibid., 230).

While being clear on the sources of organizational cultures, Schein does not minimize the challenges associated with trying to change organizational cultures. Early on he says that organizational culture refers to those elements of a group that are most stable and least easily influenced (ibid., 5). Hofstede says: "Changing collective values of adult people in an intended direction is extremely difficult, if not impossible. Values do change, but not according to someone's master plan. Collective practices, however, depend on organizational characteristics like structures and systems, and can be influenced in more or less predictable ways by changing these" (1997, 199).

Furthermore, organizational culture change is not done wholesale. It will always be a matter of changing one or two assumptions in the context of a broader culture (Schein 1992, 148–149). And there will be resistance to any attempt to change an organization's culture. "As Lewin (1947) noted long ago, if one wants to understand a system, one should try to change it" (ibid., 194). Hofstede observed: "The general rule is that when people are moved as individuals, they will adapt to the culture of their new environment; when people are moved as groups, they will bring their group culture along" (1997, 201).

So what practically can be done if leaders want to see an organizational culture be changed?

First, while better known for his research into national cultures, Hofstede also provides guidance regarding managing organizational cultures. His advice includes starting by culturally mapping the organization, determining how well the present culture matches with current strategies, creating a network of change agents in the organization, and designing necessary structural, process, and personnel policy changes (1997, 202).

He also suggests emphasizing shared practices, even while allowing for differing values. He says,

> contrary to national cultures, corporate cultures are not a matter of shared values as some authors want it. They are rooted in the values of the founders and significant leaders, but their values have been converted into the practices, the rules of the game, for all other members of the corporation. And this explains what would otherwise be a riddle: how multinationals can function productively, if the national cultures of their personnel in different countries are as different as they are. Effective multinationals have created practices that bridge the national value differences. . . .Common practices, not common values are what solve practical problems. The differences in values should be understood, the differences in practices should be resolved. (ibid., xiii)

A second approach to effect organizational culture change is to encourage diverse subcultures. Journalist Simon Caulkin (quoted by Tiplady In Taylor 2001, 473) says not to try to develop a single international organizational culture. In fact, Schein indicates that even attempting to study the entire culture of an organization in all aspects is impractical and usually inappropriate (1992, 148). But leaders can get staff to work across the different subcultures in an organization. Schein suggests, "The strength of the midlife organization lies in the diversity of its subcultures." (ibid., 315). "For diversity to be a resource, however, the subcultures must be connected and must learn to value each other enough to learn something of each other's culture and language. A central task for the learning leader, then, is to ensure good cross-cultural communication and understanding throughout the organization" (ibid., 371). Schein suggests that an essential feature of general management is the ability to bring together people from different subcultures and get them to work well with each other (ibid., 275). He urges that "processes must be invented to allow the strengths of each subculture to interact to form integrative new solutions" (ibid., 294). This advice seems wise since it also applies to the multicultural teams forming in today’s missions and development agencies.

As I consider SIL’s history, it is obvious that, as with most organizations, the organizational culture of the founder is very sticky, but can be changed over time. Organizational culture changes have occurred in SIL as a result of internal or external pressures, but require significant processing by the staff and reinforcement through structural

change. Change in organizational culture also has occurred as a result of leadership changes, but, as I suspect is the case with other historically-western agencies, the organizational environment often changes new leaders faster than new leaders change the environment. This has sobering implications for leadership selection and leadership development that need to be considered further if SIL's future is not to be limited by its western past. I give several very specific recommendations below for encouraging organizational culture change in SIL.

Incorporating Divergent Organizational Design Principles

Encouraging multiple subcultures within an organization requires being aware of different cultural preferences. In one of many examples that could be provided (such as in the work of Hofstede), Hwa notes that ". . . in contrast to Western leadership models which are largely institutional and democratic in nature, Asian concepts of power are usually more personalized, paternalistic and authoritarian" (2014, 72). In addition to looking at what has been learned from western organizational design and from literature on organizational culture, I looked for principles that might guide incorporation of differing design values into the same organization.

The most-easily discoverable principles seemed to be about what does not work. First, a status quo western approach is insufficient in today's globalized world. In his introduction to General Stanley McChrystal's book *Team of Teams*, author Walter Isaacson says, "The experience of General McChrystal and his colleagues, and their examination of the experiences of others, taught them that complexity at scale has rendered reductionist management ineffective for solving these issues in our networked world. Efficiency is necessary but no longer sufficient to be a successful organization" (2015, viii). And this was in a western organization.

Second, it doesn't work to try to create a single design that represents all cultures. Lindenberg and Bryant testify that "No international relief and development NGOs are fully

multinational in all dimensions" (2001, 8). To try to represent all cultures in a single form is to deny reality.

Next, despite the popularity a few years ago of works like *The Starfish and the Spider* (Brafman and Beckstrom 2006) and the proponents of holacracy (leaderless work) like Zappos founder Tony Hsieh, it doesn't work to simply decentralize, or for that matter to simply centralize (Grint 2010, 112 ff.; Lindenberg and Bryant 2001, 139 ff.). There are advantages and disadvantages to each. Decentralization can lead to more flexibility and speed and can allow unique national images, but makes the organization more difficult to manage, increases the risk of duplication, is not as attractive in an era of scarce resources, can waste time, confuse the public, provide different levels of quality, and makes partnership difficult for global organizations (ibid., 143). More centralized choices have advantages of economies of scale, efficiency through central support services, strong global identity, and strong quality control due to standardized systems, but they can also be rigid, stifle creativity, and block national adaptations (ibid., 144). Lindenberg and Bryant conclude there is no one best model (ibid., 145) and that all organizational models are inherently unstable (ibid., 146).

Other authors advocate some kind of balance between centralization and decentralization. Gundling, Hogan, and Cvitkovich advise,

> So complete decentralization should not be the ultimate goal of a globalized organization; instead every organization must constantly work to achieve the optimum balance of centralization with decentralized authority. Sometimes outmoded forms of central control can be the primary obstacle to expanding local ownership; on the other hand, global values and processes that come from the center may turn out to be the primary vehicle for enabling greater enfranchisement. (2011, 84)

Cross-cultural intelligence consultant David Livermore says, "The culturally intelligent individual holds in tension the assets and liabilities of hierarchical, top-down leadership vs. egalitarian, flat leadership models" (2011, 175).

Business consultant Richard Hames says, "What seemed inevitable just a few years ago, such as flatter organisations, self-managing teams and smaller companies, now just seem

quaint" (2007, 131). Hames recommends valuing both informal, decentralized efforts (that he refers to as “the cafe”) and formalized, centralized efforts (that he refers to as “the cathedral”).

> *Five literacies* leaders realise the potent disorder of the cafe as much as they appreciate the logic of the cathedral. Because of this they invariably balance the need to liberate the cafe's energy with maintaining just the right amount of order (via the cathedral) in order to keep the whole system working effectively. In so doing, leadership effort is focused primarily on networks and narratives, particularly as engendered within the cafe's 'commun*ecology.*' (ibid., 72)

As part of this ecology, Lindenberg and Bryant recommend building global networks for services, fundraising, and advocacy (2001, 21). But they also recognize that such networks require leaders who are effective at persuasion. They cite a common experience in NGOs of international work units having little formal power over national units. In order for coordinated work to be accomplished, those at the international level must use management by persuasion, innovation, or joint inspiration (ibid., 51).

As an alternative to choosing between or balancing centralization and decentralization, associations of relationally strong networks can be built within (and between) organizations. Associations can be looser networks, stronger alliances, or even stronger federations. In his history of NGOs, Davies speaks of the strength of a true federation such as the creation of the World Alliance of Young Men's Christian Association in 1855 (2013, 35).

American author and commentator on social media Clay Shirky suggests that today we should only organize what cannot be self-organized: ". . .because the minimum costs of being an organization in the first place are relatively high, certain activities may have some value but not enough to make them worth pursuing in any organized way. New social tools are altering this equation by lowering the costs of coordinating group action" (2008, 31).

Another principle of balance is neither to idolize management principles, nor be dismissive of them.

> Management means stewardship and accountability, fulfilling the charge given in the 'creation mandate' recorded in Genesis 1:26. Management is by no means the mother of mission, nor its base. It is subordinate to the Word and the Spirit. It is a tool. We must repent of the human tendency to idolize tools and of the tendency of some American

> missionaries to idolize management. But we need not see management as antithetical to the Holy Spirit, any more than we view medicine that way. We need not fear management. We need not call for muddling mediocrity in management. We call for excellence, as it is used in its own subordinate sphere,

says anthropologist and professor of world Christian studies Miriam Adeney (In Taylor 2001, 379).

Finally, in reviewing organizational literature that often contains contradictory advice, it is very clear that humility is in order. Missions statesman George Verwer looked back over multiple decades of work and concluded in a book entitled *Messiology* that, "[p]ut simply, messiology is the idea that God in His patience, mercy, and passion to bring men and women to Himself often does great things in the midst of a mess" (2016, 13). Or as missions lecturer David Smith has even more starkly put it, “The fact is that the history of mission is replete with examples of the way in which God has worked to build his kingdom by means that have confounded all human expectations and displayed the divine freedom to act without the agency of either church or mission" (2003, 119).

The next topic relates to organizational design as well as communication in a global organization.

Cultivating Conversational Forms of Leadership

Another theme that emerged from recent leadership literature and that SIL leaders have recently identified as helpful for an increasingly multicultural organization is conversational forms of leadership.

In a seminal 2012 article based on research interviews at more than 100 companies, Harvard Business School professor Boris Groysberg and communication consultant Michael Slind said that, “Smart leaders today, we have found, engage with employees in a way that resembles an ordinary person-to-person conversation more than it does a series of commands from on high.” They encourage leaders to be intentional about their conversations, but to also

listen well and see staff as co-conversants, brand ambassadors, thought leaders, and storytellers.

"Conversational leadership takes root when leaders see their organizations as dynamic webs of conversation and consider conversation as a core process for effecting positive systemic change," say Thomas J. Hurley, leadership coach, and Juanita Brown, co-originator of the World Café (2018). They suggest a framework for conversational leadership that involves all key stakeholders and makes use of technology platforms. In dialogue, leaders co-create meaning. As Ladkin suggests, the right conversations lead to a "fusion of horizons" (2010, 114 ff.). In other words, all staff see compatible visions for the future.

Positioning leadership as initiating conversations rather than giving pronouncements requires humility and a trust in process. Schein looks back positively on how he and other organizational development consultants saw themselves as the conveners of processes of inquiry, rather than controllers of outcomes. Working in this way led to answers that no one already had (In Bushe and Marshak 2015, x). In the same volume, Bushe and Marshak point out that change occurs by learning in small groups, not as individuals, which engage in action research to diagnose forces impacting a situation and then act to especially reduce those forces resisting change (In Bushe and Marshak 2015, 12). Hames uses the term "autopoiesis" to refer to the ability for viable systems to self-organize so that they maintain health in their ecosystems (2007, 204).

William Isaacs, a senior lecturer at MIT's Sloan School of Management, argues that leaders need to develop "containers" for conversations. He suggests that in most meetings participants focus on reaching their own goals, defending their positions, and reacting to others. The organizational culture is then one of conflicts and insecurities. However, if a safe container is created for quality conversations, more profound thoughts can be voiced (2017).

Leading change through conversation does require patience. "Effective communication requires staying in the conversation [not just launching it] and organizations are fundamentally

ongoing patterns of conversation. Organizational change is the same as shifts in organizational conversation" (Stacey In Bushe and Marshak 2015, 158).

Seeing change as being managed through conversations leads to letting go of trying to conduct a campaign of change over a fixed time period.

> In other words, practitioners need to be mindful that there is no specific or discrete beginning, middle, or end to an organizational change initiative. Instead there are simply ongoing discursive interactions that continuously reinforce prevailing narratives and mindsets or become opportunities for the introduction of different voices, images, ideas, and processes that may generate new possibilities and actions. (Marshak, Grant, and Floris In Bushe and Marshak 2015, 91–92)

Recently, SIL colleague Katherine (“Kate”) King studied options for improved communication in SIL, in light of our history and organizational culture. She concluded there was a need “to develop an approach which is co-creative, emergent and heterarchical; that is, which combines both top-down and bottom-up initiatives in the organisation (Bushe & Marshak, 2015, 18) and allows for the co-creation and emergence of meaning and novelty from all parts of the organisation” (2018, 45). Her specific recommendations related to conversational leadership were for SIL leaders to:

- become participant-facilitators
- become comfortable with not knowing
- seek diversity of input
- develop a new more reciprocal relationship with staff
- prioritize listening
- seek to reframe concerns (ibid., 40–42).

She also recommends for followers to:

- choose to learn from those with whom we disagree
- choose to break down barriers in order to connect
- choose to get involved (ibid., 43).

One of the greater opportunities and dangers for managers of organizations today is communication through social media. The opportunity is for management to incorporate the participation of large numbers of workers in conversation in their strategies. The danger is the mass amateurization of management—that is for people to think that because they can speak into strategy, they are qualified to do so or even informed enough to do so (Shirky 2008, 55). So there is a tension between encouraging participation and providing direction. This is also related to the leadership challenge in nonprofit organizations of managing the tensions between voluntarism and professionalism. Johnson (2014) advises managing rather than trying to resolve such polarities.

Suggestions for What to Do about Organizational and Leadership Issues

African theologian John Mbiti has been often quoted as saying, "The Church has become kerygmatically universal, but is still theologically provincial" (e.g., by Tiénou In Ott and Netland 2006, 45). In the same way, I would suggest that mission agencies have become global, but are still organizationally provincial. There is a need for contextualization not just of philosophy and strategy, but also of structure. That is very challenging for historically western agencies like SIL with “person cultures” (Handy 1988) that are anti-coherent for organizations, especially in global south settings. Recommending that SIL leaders prioritize making sure that organizational expressions of SIL are appropriately contextualized in each situation would come as no surprise since there are past and current efforts to do exactly that.

However, one response I would not encourage is to assume the future is the development of global south sodalities. This is despite the successful contribution of sodalities to western missions. It is also despite SIL founder Cameron Townsend’s belief that workers outside the west should form their own organizations, rather than joining SIL (Aldridge 2018, 203). To assume a future of only national sodalities would be to simply trade one kind of parochialism for another. There are strengths to an international organization with multicultural

staff operating in a globalized environment. For example, being international prevents learning from being siloed by geography. Missions professor James E. Plueddemann says, “There will be many economic, cultural, and psychological challenges for mission agencies as they move beyond their national limitations and become truly global. Since the church of Jesus Christ is made up of people from every language, people, and nation, shouldn’t mission agencies also reflect the worldwide body of Christ?” (In Ott and Netland 2006, 265).

Furthermore, contextualizing organizational structures, strategies, and leadership styles does not have to mean a rejection of all contributions from the west. In that regard I differ with those such as Samuel Escobar (In Taylor 2001, 109 ff.) and James F. Engel and William A. Dyrness (2000, 87) who use the term “managerial” dismissively when referring to missions. I think Brazilian missionary Levi T. DeCarvalho helps by bringing a counterbalancing perspective in that regard:

> It appears to me that the word ‘managerial’ is being used in a pejorative way. This is most unfortunate since a whole group of Christians who try and develop their God-given managerial gifts for the advancement of God’s Kingdom find their vocation placed under such negative light. Management is one of many gifts of the Spirit. Time and again Scripture instructs the believers about the use of their managerial skills. . . . (2002)

Similarly, Guatemalan missionary to Russia Rodolfo “Rudy” Girón says, “We affirm the need to avoid an oversimplification of the mission or a reductionism in our scope of missions. Nevertheless, we voice our concern that in applying the epithet ‘managerial missiology’ to all statistical strategizing, we may mislead the global missionary movement and deprive the church of very valuable tools that have blessed many of our churches worldwide” (In Taylor 2001, 541).

To summarize, leaders need to critically review organizational structures in light of the new global workforce, simultaneously address organizational culture and diverse subcultures and how they relate to the multicultural workforce, strengthen relational and conversational networks across the organization, and value contributions from the west and beyond. Specific recommendations for SIL are in the final section of this chapter. Next we look at two other topics from the literature.

Modern Contextual Challenge/Opportunity of Globalization

In concluding the literature review, I address two final topics of relevance to my dissertation interests: globalization and pluralism. I initially resisted including these topics because there is so much written about them that does not intersect with the questions I am attempting to address. But in the course of my reading, these topics came up too frequently and with too much relevance to ignore. In wanting to help SIL move deeper into the paradigm of the whole Church taking the whole gospel to the whole *world*, globalization and pluralism are two world issues that must be considered today.

Defining Globalization

I begin with defining globalization, which is arguably the biggest opportunity and threat to missions and development today. Korean missiologist Steve S. Moon and Global Missionary Fellowship board chair David Tai-Woong Lee say, "'globalization' is a slippery word whose meaning changes like a chameleon. In some ways, globalization is like a world view. You are part of it and cannot ignore it without facing a serious problem, yet you cannot readily pinpoint it. Globalization is, at one time, talking about cultural changes. At other times, it is a way of portraying socio-economic trends and developments" (In Tiplady 2003, 253).

The challenge of defining globalization is confirmed by others. "There is no one accepted definition of globalization, nor is there consensus on its exact description" says Schreiter (1997, 4), likewise Whiteman (In Ott and Netland 2006, 61) and Vanhoozer (In Ott and Netland 2006, 99).

However, Schreiter also goes on to say, "Nearly all would agree, however, that it is about the increasingly ***interconnected*** character of the political, economic, and social life of the peoples on this planet" (1997, 4–5, emphasis added; similarly Hiebert In Ott and Netland 2006, 289; and Stackhouse In Stackhouse, Dearborn, and Paeth 2000, 3). Tiplady picks up on the

theme of interconnectedness: "Globalisation refers to increasing global interconnectedness, so that events and developments in one part of the world are affected by, have to take account of, and also influence, in turn, other parts of the world. It also refers to an increasing sense of a single global whole" (2003, 2). Sociologist Hsin-Huang Michael Hsiao cites emeritus professor of cultural sociology John Tomlinson as pointing out that globalization indicates that all areas of the world are interconnected and interdependent, though not because of an intentional design (In Berger and Huntington 2002, 49).

Theologian Kevin J. Vanhoozer says there are two senses of globalization—a good globalization that involves an awareness and sensitivity to increasing interdependence among the peoples of the world and a bad globalization that is a homogenizing process (In Ott and Netland 2006, 99). Historian Robbie Robertson emphasizes that “globalization is more than McWorld[11] or Westernization. It is about human interconnections that have assumed global proportions and transformed themselves” (2003, 3). Similarly, missionary educator and professor Harold Netland says, “That the world is becoming increasingly interconnected is widely acknowledged, but the nature, causes, and implications of this are frequently contested” (In Ott and Netland 2006, 18).

Other authors emphasize the ***intensification*** of relationships as a defining characteristic of globalization. Anthony Giddens is quoted as saying, "'Globalisation can thus be defined as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring miles away and vice versa'" (by Wilson In Tiplady 2003, 168; by Hsiao In Berger and Huntington 2002, 49; and by Ott In Ott and Netland 2006, 19). Hsiao says sociologist Roland Robertson’s view is that “globalization is both an objective process of the compression of the entire world and a subjective intensification of the

11. “McWorld” is a term that refers to how the globalization of services is changing the world. It is related to the term “McDonaldization” that describes how entire societies adopt the characteristics of a fast-food restaurant. For more, see *Mustard Seed versus McWorld* by Tom Sine (1999).

consciousness of the world as a whole . . .” (In Berger and Huntington 2002, 49). Similarly, sociologist Malcom Waters is quoted as saying, "'Globalization as a concept refers to both the compression of the world and the intensification of consciousness of the world as a whole . . . both concrete global interdependence and consciousness of the global whole'" (In Araujo In Tiplady 2003, 230; similarly Dearborn In Stackhouse, Dearborn, and Paeth 2000, 211). And Waters is also quoted as defining globalization as “‘a social process in which the constraints of geography on economic, political, social and cultural arrangements recede, in which people become increasingly aware that they are receding, and in which people act accordingly’” (by Ott In Ott and Netland 2006, 19).

Brazilian Interdev consultant Alex Araujo suggests globalization can be defined as the manner in which socio-economic interaction is carried on or as a worldview; it is fueled primarily by economic considerations, has serious ethical implications, and has a cultural bias toward Americanization (In Taylor 2001, 58–59).

There are differences of opinion regarding how globalization relates to modernity and the westernization discussed at length previously. History and Contemporary Culture professor Wilbert R. Shenk (In Ott and Netland 2006, 10) asserts that the process and reality of globalization directly results from modernity. Goudzwaard, Vander Vennen, and Van Heemst say that the west launched globalization and that it is rooted in western culture (2007, 146). Schreiter says that globalization extends the effects of modernity, but also compresses our sense of time and space (1997, 11). But Robbie Robertson counters,

> To regard modernity as Westernization is to deny humanity its common heritage; it is to accept the West's appropriation of shared intellectual creations. Western science, technology and liberalism, Sen argues, emerged through the diverse efforts of different parts of the world. To see them as Western because the West influenced their later development belittles the contribution of others. It induces also a sense of powerlessness or inferiority that is hardly conducive to development. Further, it encourages the idea that globalization and its by-products originate with and are directed by the West. (2003, 204)

Stages of Globalization

Valuable perspective is provided by literature that shows how current experiences of globalization are related to past experiences of globalization. For example, professor of Mission Wilbert R. Shenk states that globalization is not new, but that a new stage has been reached in the process toward an integrated world system (In Ott and Netland 2006, 9). Robbie Robertson (2003) in his book *The Three Waves of Globalization* offers a very long-term historical look at globalization and shows how different globalizations have occurred at different times. Columnist and bestselling author Thomas L. Friedman says there have been three stages of globalization:

- Globalization 1.0 from 1492 until around 1800 was about countries and sources of mechanical power
- Globalization 2.0 from 1800 to 2000 was about multinational corporations and developments in hardware
- Globalization 3.0 starting in 2000 is about individuals and the convergence of personal computers, fiber-optic cable, and workflow software (2006, 9–10).

Consequences of Globalization

Globalization has been a topic of so much writing because of its numerous and widespread effects. Many primarily see negative effects of globalization. Robbie Robertson asserts that exclusion, rather than inclusion, characterizes globalization (2003, 78 ff.). In an interesting irony, Iriye has pointed out how, in connecting people, globalization has simultaneously fragmented us; in coming closer we see our differences (2004, 193). Norwegian historian Geir Lundestad similarly says that when globalization is strengthened, so is fragmentation (In Davies 2013, 12; similarly Stackhouse In Stackhouse, Dearborn, and Paeth 2000, 3 and Dearborn In ibid., 211). And Ramachandra cites British historian A. G. Hopkins as saying that globalization promotes fragmentation as well as uniformity (In Ott and Netland 2006,

214). This concept of fragmentation is related to the following topic of pluralities and polycentrism.

Goudzwaard, Vander Vennen, and Van Heemst observe three ways in which globalization can contribute to dangerous ideologies: 1) by setting the stage for the formation and progression of ideologies, 2) by bearing the characteristics of the narrowed perspective of the modern worldview, and 3) by imposing Western culture onto other cultures (2007, 146). Berger and Huntington pick up this last concept and point out that an appeal to individual (customer) rights and needs is the motivation for all services and products offered by multinational corporations and NGOs alike, and that such organizations seem to be naively unaware that they are exporting American values (In Berger and Huntington 2002, 339 ff.). This point seems to have been missed by many books on global leadership.

Other authors see positive as well as negative potential in globalization (e.g., Douglas In Stackhouse Dearborn, and Paeth 2000, 202 ff.). American anthropology professor Michael Rynkiewich says, “It is not clear whether globalization is the next transformation in the persist [*sic*] strategy of economic exploitation of the ‘other’ or an engine of equality and prosperity” (2011, 184). Berger and Huntington demonstrate that globalization is not a singular phenomenon, but is experienced differently in different countries. Berger says that “cultural globalization is neither a single great promise nor a single great threat” (2002, 16).

However positively or negatively one considers globalization, it must be reckoned with by organizational leaders for the future. Cabrera and Unruh paint a picture of what global leadership could mean:

> Global leaders craft solutions by bringing together people and resources across national, cultural, even organizational boundaries. Global leaders are visionaries inspired by a worldwide challenge that remains unsolved, an ignored social injustice or a business opportunity that has gone unexploited . . . . In this sense, *being global* is not just about engagement across national boundaries but engagement across the cultural boundaries that typically separate government, private, and social sectors. (2012, 12; 21)

Reminding us that the consequences of globalization are not altogether unavoidable, Iriye makes the following insightful comment: "That the word 'globalize' may be used both as a transitive and an intransitive verb is interesting and is a useful reminder that globalization is at once an inexorable material development and a conscious human process" (2004, 8).

A final consequence to mention here and a segue to the next subtopic is how the global has affected the local. According to journalist and author Fareed Zakaria "The real effect of globalization has been an efflorescence of the local and modern" (2011, 95). Similarly missiologist Darrell Whiteman has said, "Despite the fact that the world is becoming compressed in time and space because of globalization, we are also seeing a renewed interest in ethnic identity, local culture, and indigenous forms of local knowledge (cf. Robertson 2000). In other words, the celebration of the local has now become a global phenomenon, due largely to globalization" (In Ott and Netland 2006, 60–61). Princeton Theological Seminary professor Richard R. Osmer likewise remarks, "Contrary to those who argue that a relatively homogeneous global culture is emerging under the influence of the media and market, I will argue that globalization results in enhanced multiculturalism, a sharpened awareness of indigenous cultural, moral, and religious identities" (In Stackhouse, Dearborn, and Paeth 2000, 63). Or as Schreiter has succinctly stated, “Globalization is inevitable; hence contextualization becomes essential” (quoted by Ott In Ott and Netland 2006, 313).

Interaction of Globalization and Localization (Glocalization)

The last two quotes bring us to the interaction of globalization and localization, sometimes referred to as glocalization. Glocalization is “the striving for a healthy balance between universals (globalization) and particulars (pluralization),” says former Arab World Ministries International Director David Lundy (In Tiplady 2003, 76). Missiologist Graham Hill adds that glocalization means the local and global interconnect: "The local is a dimension of the global and the global shapes the local" (2016, 26). In his bestseller *The Lexus And The Olive*

Tree, Friedman offers this lengthy definition, “I define healthy glocalization as the ability of a culture, when it encounters other strong cultures, to absorb influences that naturally fit into and can enrich that culture, to resist those things that are truly alien and to compartmentalize those things that, while different, can nevertheless be enjoyed and celebrated as different” (2000, 295). Interestingly Friedman points to the encounter between Jewish and Greek culture as an early example of glocalism.

Numerous authors are pointing to the intersection of the global and local as where we need to position ourselves. Authors Todd M. Johnson and Cindy M. Wu say,

> . . . 'We are global Christians with unique cultural locations.' With that in mind, our global Christian family is found in the interaction and sharing between different local forms of Christianity. More fully, it is a world fellowship of Christians from thousands of languages and cultures who share a global awareness of their common faith. We work that faith out in local contexts, but come together to serve both the global Christian family and the global human family. (2015, 82)

Fuller missions professor Charles E. Van Engen observes, "The particularity of Jesus Christ's incarnation, ministry, death, and resurrection in history continues to stand in dialectical tension with the universality of Jesus Christ's claim to be the Savior of the world" (In Gallagher and Hertig 2009, 171).

Catholic missiologist Robert Schreiter offers numerous insights into glocalization. He notes how we should pay closer attention to places that seem dominated by globalization: "Particularities are asserting themselves at the very same time—and often in the very same place—where globalization seems to have the upper hand" (In Gallagher and Hertig 2009, 64). Elsewhere he similarly remarks,

> As we shall see below, some of the most salient features in religion and theology today can best be described from the vantage point of the glocal. Neither the global, homogenizing forces nor the local forms of accommodation and resistance can of themselves provide an adequate explanation of these phenomena. It is precisely in their interaction that one comes to understand what is happening (1997, 12).

In looking at how the glocal should inform theology, he suggests a new understanding of the feature of the Church known as catholicity: "It seems to me that the concept of *catholicity*

may be the theological concept most suited to developing a theological view of theology between the global and the local in a world Church" (ibid., 118–119). If, as I have posited, SIL should affirm its identity as part of the Church, we will need to consider the implications of a glocalized understanding of catholicity. Vanhoozer does warn of a danger with glocalization theologically. He says that, "Uncritical syncretism is an instance of bad theological glocalization" (In Ott and Netland 2006, 103). However, this suggests that there is also good theological glocalization, requiring critical discernment.

These observations lead us to the natural conclusion that glocalization has significance for missions today. Just as the Church is affected by both global and local influences (cf. the observations of Kenyatta University senior lecturer Philomena Mwaura In Kalu and Low, 2008, 276), so also is SIL. "The glocalization of the world and the church has profound implications for missions in the twenty-first century . . ." says mission and anthropology professor Paul G. Hiebert (In Ott and Netland 2006, 289). Fuller missions professor Charles E. Van Engen says, "In the twenty-first century, the church of Jesus Christ needs to become self-consciously what it in fact already is: a *glocal* church . . . . it is active simultaneously in global and local mission that dynamically fosters the glocal interaction between the global and the local" (In Ott and Netland 2006, 157).

Relation of Globalization to Mission and Development Agencies

Perspectives on how missions and development agencies should think about globalization vary tremendously. Negatively, globalization could be considered an extension of westernism—"west to the rest on steroids." In his book *The New Shape of World Christianity: How American Experience Reflects Global Faith* (2009), professor of history Mark A. Noll demonstrates how globalization has resulted in links between the history of the growth of the North American Church and the growth of the Church today in the global south.

So not surprisingly, there are authors who clearly encourage Christians to take an oppositional stance toward globalization. For example, Araujo instructs, “The key principle for Christians looking at globalization, then, is to refuse to be lured, intimidated, or pressured by it. Globalization is the current strategy that a secular and lost humanity has developed to cope with an existence devoid of faith and hope in God” (In Taylor 2001, 60). Escobar says, "A great challenge to Christian missionaries in the coming years will be how to become and remain first and foremost messengers of Jesus Christ and not just harbingers of the new globalization process. They will have to use the facilities of the system without being caught by the spirit of the system" (2003b, 61). Similarly, he warns, "If mission simply rides on the crest of the globalization wave it might end by changing the very nature of the gospel" (In Taylor 2001, 30–31; also Escobar 2003b, 57).

But Escobar also says, "As in the first century, when Paul engaged in mission in the context of the Roman Empire, mission today should use the means provided by globalization, without falling prey to the spirit of the globalizing age" (ibid., 44). He views some missions efforts as helping to balance out globalization: "Bible translation, as well as the effort to plant indigenous churches and foster indigenous theologies, has facilitated for many peoples the affirmation of the local and the indigenous as a defense against the overwhelming weight of the globalization process" (2003a, 61–62). This is very significant for SIL.

Other authors see opportunity with globalization. "A central part of our thesis” say Rundle and Steffen “is that globalization is a part of God's plan to integrate the entire body of Christ into his global plan (mission)" (2003, 47). Korean missiologist Steve S. Moon and Global Missionary Fellowship board chair David Tai-Woong Lee note that while world evangelization led to the globalization of the church, now the globalization of mission enhances world evangelization (In Tiplady 2003, 259). Remarking on the globalization of development efforts, Iriye says, "The exchange of ideas, cultures, and persons had served to develop an

international community that was not interchangeable with the world order defined by military power and considerations of national interests" (2004, 191).

Walls sees opportunity and threat with the globalization of the Church:

> The demographic transformation of the church brought about by the missionary movement opens the possibility of testing our Christian witness by that of others, of experiencing one another's gifts and sharing our combined resources. Equally, it opens the prospect of a score of local Christianities operating independently without interest or concern in one another. Either of these processes is possible; only one of them reflects the New Testament view of the church or the Spirit of Christ. (2002, 69)

Other Christian authors offer their own takes on globalization. Goudzwaard says support or opposition of globalization is not the right question to ask: "Thus, we might say that God's economy entails its own style of globalization, oriented to the coming of his Messiah King. The question, then, is not whether Christians should be for or against globalization. Instead, the question is, 'What kind of globalization should we be supporting?'" (2001, 20). In responding to increasing poverty that keeps the poor from benefiting from globalization, Whiteman says, "While I am not advocating that the primary role of the church should now become that of a lending organization, I am suggesting that because of globalization there is a reason for Christian mission to focus more on promoting holistic transformation" (In Ott and Netland 2006, 65).

For development agencies Iriye reflects ambivalent attitudes of recognizing that NGOs have become more global than ever, even while some have questioned the wisdom of globalization (2004, 183). Lindenberg and Bryant observed three views of NGOs on globalization—evil (destructive), positive and negative, or simply a fact (2001, 18). The responses of NGOs to globalization include: reexamining values; creating new vision and mission statements; designing new programs; transforming organization cultures; increasing accountability; building global networks for services, fundraising, and advocacy; and restoring meaning in organizational work (ibid., 19). We will see some of these same themes below.

Suggestions of What to Do about Globalization

Because of the positive and negative implications identified in my discussion of globalization above, the issue of globalization requires careful and ongoing discernment by mission and development agency leaders. Globalization affects many different aspects of such agencies, including both the sending and receiving of staff from around the world. How should SIL leaders respond to globalization opportunities and challenges represented in increased "interconnectedness," "compression," and "deterritorialization"?

One response to globalization that is inappropriate is to assume that all effects are inevitable. Escobar warns and emboldens us by saying,

> However, an uncritical acceptance of modernization and globalization as supreme values would be similar to the uncritical acceptance of the imperial order I described earlier in the Constantinian experience. They would become idols, *powers* regarded as almost superhuman forces that cannot be reined in or even challenged but are appeased or accepted as lords of our lives. Against such idolatry a critical appraisal is imperative. (2003a, 58–59)

Considering globalization does require us to ask some difficult questions. Missiologists have recognized that part of where the previous missions era went wrong was to align missions with the globalizing phenomenon of colonization—that is to say that west to the rest was a colonial and imperialist motto as much as it was a missions' one. This suggests exercising caution in efforts toward the whole Church taking the whole gospel to the whole world—is this just a copying of Coca-Cola's strategy (Coca Cola as paradigmatic for many multinational corporations)? The Seed Company, with the support of Wycliffe USA, SIL, and other related organizations, has in recent years pursued a globalized strategy called the "Common Framework." Is this strategy an example of McDonaldization?[12]

Brazilian missiologist Alex Araujo recommends responding to globalization by looking to people at the margins: "What does the church look like when it is not so heavily influenced by material affluence and driven by the mechanistic values of growth and efficiency? How do

12. Could it be called the "McCommon Framework"?

brothers and sisters who live at the margins of this worldwide globalization pattern experience communion with Christ and his family? We must learn to listen to and learn from them" (In Taylor 2001, 64).

Beyond globalization we must consider how to respond to glocalization. It is tempting to think of the global or the local only one at a time, but the glocal nature of the world and of the Church requires that we in missions and development agencies learn to think about their interaction. Bible translation and language development have a wonderful role in affirming the local even while connecting and enabling relating globally. But how can SIL structures simultaneously both be globalized ("catholic") and appropriately localized ("domesticated")? Perils exist on both sides. The most helpful advice may be for leaders to choose to keep the opposing forces in constant view and regularly reflect on how to effectively manage tensions produced by this polarity.

Certainly the wider Church is living in the same intersection of the global and the local as is illustrated by the resonance with many leaders of Walls' pilgrim and indigenizing principles (1996, 7–9). Historian Dana Robert points out how Christianity benefits today from the combination of flexibility at the local level with participation in an international network. She describes the interaction as being like an interweaving of the warp of a world religion with the woof of local contexts (In Gallagher and Hertig 2009, 57). Moon and Tai-Woong Lee envision a continuous interplay between the global church and the local churches. There will be constant flow of influence in both directions—from local forms of Christianity to the global church and from the global to the local (In Tiplady 2003, 266). Each local church is a community in the communion of the global Church (from Las Newman cited by Kirk 2000, 93).

What other responses are appropriate for SIL leaders to consider in a globalizing/glocalizing world? Here are a few:

- Train staff in how to maximize use of communications technology. My concern is more about the social processes, not technical ones. It is too easy for global communications

technology platforms to become another west to the rest exercise, rather than an open and inclusive invitation for today's global workforce.

- Without causing unnecessary offense to western funding agencies or donors, draw organizational attention to situations in which offers of western funding are turned down in favor of resourcing from global south sources.
- For any large global meetings (such as SIL's International Conference or Global Leaders Meeting), report to participants on how the country representation of participants compares with the country representation of the global Church.
- Have leaders draw force field diagrams of local and global forces in their contexts and discuss implications with each other.
- Historically SIL has drawn language maps with polygons that represent the home areas of various language communities. A different way needs to be found of representing the complex and dynamic multilingual situation today. As a start, bounded sets could be replaced by centered sets (Hiebert 1978) and concentric circles could represent sizes of language speaker (or signer) populations who are local, in the nation but outside the local area, and outside the nation.
- Close gaps between training offered in the global north and global south. Challenge western education by including more praxis (obedient action) while making pathways to advanced education smoother for global south scholars.

Much of the impact of globalization on missions and development is still unknown. As Scottish OMF missionary Warren Beattie says, "It remains to be seen what the shape of mission in an era of globalization will be" (In Tiplady 2003, 227). To reiterate, this demands that leaders exercise ongoing reflection, dialogue, and discernment.

My detailed recommendations to SIL leaders below include some related to globalization and glocalization.

Modern Contextual Challenge/Opportunity of Pluralization and Polycentrism

In the concluding section of this literature review chapter, I look at the modern contextual challenges and opportunities represented by pluralization and polycentrism. Again, for these topics of pluralities and polycentrism, I will circumscribe boundaries on my coverage in order to ensure relevance for my dissertation questions. For example, I will not cover the large topic of religious pluralism[13] and the associated moral relativism and universalist concepts of salvation (cf. Fernando In Taylor 2001, 208), even though it was included in the literature I read. (Multiple Asian and African authors have noted that religious pluralism is nothing new for them and that the west could learn from them about how to deal with such pluralism.) Rather, the pluralities I consider here are cultural (multiculturalism and cultural pluralism) and organizational (polycentric leadership). One of the complexities for any mission or development agency operating today is a recognition of the multiplicity of contexts and centers of influence.

Pluralities

The topic of pluralities is the simple recognition that there is a perceived increase in the number of options for most people today. This is connected to the multiplication of consumer choices, but also at a deeper level to the rejection of religious authority with modernism and the fragmentation mentioned earlier in connection with globalization[14]. English-American author and social critic Os Guinness has said, "By pluralization is meant the process by which the number of options in the private sphere rapidly multiplies at all levels, especially at the level of worldviews, faiths, and ideologies" (In Sampson, Samuel, and Sugden 1994, 338).

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13. Missions theologian Christopher Wright has explained, "I will use the term *plurality* to denote the empirical phenomena of social, political, ethnic, religious, etc. variety. *Pluralism* denotes the usually relativistic ideologies that support or respond to those phenomena. Plurality is simply an observable fact of life. Pluralism is a philosophy" (In Taylor 2001, 72, emphasis in original). Hwa asserts that pluralism in its present day form is a product of the Enlightenment (2014, 96).

14. Sampson also relates fragmentation to postmodernism (In Sampson, Samuel, and Sugden 1994, 41 ff.).

Connecting the topics of modernization, globalization, and pluralism, sociologist Peter Berger says that globalization is “a continuation, albeit in an intensified and accelerated form, of the perduring challenge of modernization. On the cultural level, this has been the great challenge of *pluralism*: the breakdown of taken-for-granted traditions and the opening up of multiple options for beliefs, values, and lifestyles” (In Berger and Huntington 2002, 16, emphasis in original). Professor of theological ethics William Schweiker says, "Contemporary societies under the pressure of modernization and globalization are internally pluralistic. By 'pluralistic' I mean that they are culturally diverse and socially differentiated. In these nations, diverse communities struggle for cultural recognition and viability. There is a seeming cacophony of voices among and within cultures" (In Stackhouse, Dearborn, and Paeth 2000, 29).

Missiology professors David K. Strong and Cynthia A. Strong likewise connect globalization and pluralism in Christianity, saying that the globalization of Christianity gives rise both to joy and to concern. The joy is the fulfillment of the missional desire for the knowledge of God in all the earth. The concern is that it has created a pluralistic world of Christian belief and practice (In Ott and Netland 2006, 127). Regarding the effect of the globalization of Christianity, theologian Kevin J. Vanhoozer talks about a great “turning toward context” that has occurred in theology (In Ott and Netland 2006, 92 ff.). That phrase describes many other experiences of pluralities. Greater attention is being paid to context in more ways than ever before.

Although some have feared that increasing pluralities and paying attention to context will lead to harmful syncretism, theologian John R. Franke says, "From the perspective of intercultural hermeneutics and missional theology, Christian faith is inherently pluralistic and therefore committed to the affirmation and flourishing of plurality through an openness and commitment to the other as well as a nonfoundational posture that resists totality" (In Goheen 2016, 102). Missions professor Charles E. Van Engen agrees: "We are all being radically impacted by the largest re-distribution of people the globe has ever seen. In this new reality, all

of us are seeking ways to affirm *cultural relativity*: tolerance, understanding, justice, equality, and co-existence of a new multicultural reality" (In Gallagher and Hertig 2009, 169).

Others see dangers as well as opportunities in the increasing awareness of cultural pluralism and multiculturalism. For example, Peruvian anthropology professor Tito Paredes says,

> In this sense, the rise of cultural relativism is welcome in that it helps us free Western societies from thinking of themselves as superior to others just because they possess industrial technology, and it also makes us more able to tolerate differences between cultures. But at the same time we have to be careful not to condone unjust, sinful, and inhuman social conditions on the basis of functionalism and cultural relativism. Evil is not to be accepted in the name of cultural diversity. (In Samuel and Sugden 1987, 78)

Similarly, Church historian Justo González warns that although we tend to think of Scriptural passages like Revelation 7:9 affirming multiculturalism, there are other passages in the book of Revelation (such as 11:7–10 and 13:7–8) which paint a darker picture of the many tribes, nations, peoples, and languages. González says we must recall these in order to avoid romanticizing cultures and multiculturalism. Multiculturalism is an important trait of the Church, but it is also an important trait of the demonic (1999, 74–75).

So pluralities simultaneously represent opportunity, challenge, and threat for SIL and, more importantly, for the language communities we seek to serve. In the recommended actions below, I suggest several specific steps to be taken in light of increasing cultural pluralism in SIL.

Polycentrism

Next, I turn to the related topic of polycentrism, a term that is trending today, including in Christian missions (Franklin 2016).[15] At its most basic, polycentric simply means having more than one center. Although there may be some differing geopolitical connotations, another term similar to polycentric is multipolar (Schreiter 1997, 6; Whiteman In Ott and Netland 2006, 62;

15. To observe the trend, enter “polycentric” into Google Books Ngram Viewer (https://books.google.com/ngrams).

Zakaria 2011, 52). Former Archbishop of Canterbury Rowan Williams has said, "But the world is no longer the sort of place where you can take it for granted that there is a natural centre, or a natural 'flow' of resource and information and wisdom from one part to another" (In Walls and Ross 2008, xi).

Franklin provides an elaboration of what polycentric means: "By definition, the term polycentrism is the concept of allowing for self-regulating centres of influence within a singular structure" (2017, 67). One concept with which it contrasts is resource dependency theory, in which the world was considered as being organized into wealthy countries at the core and less-developed countries at the periphery (Mitchell 2017, 162; Carroll R. In Ott and Netland 2006, 205). González tries to reorient us to a polycentric world by saying, ". . . since we live in a polycentric society, most of us stand at the margin in some relationships, and at the center in others" (1996, 33).

A typical statement illustrating the use of polycentrism in missions is “Today’s Christianity is a multicultural global movement that is polycentric and largely non-Western” (president and CEO of Partners International Paul-Gordon Chandler 2000, 15). Polycentrism can be attractive to missions leaders because, as Polish economics professor Krzysztof Drachal notes, it is the opposite of ethnocentrism (2014, 86).

Unbeknownst to many in missions, the term “polycentric” has been used in law and governance (Including metropolitan governments and management of natural resources), marketing and organizational design, economics, cultural studies, biology, linguistics, politics, and religion. Volf even suggests that God is polycentric (1998, 217). Because the use of this term in Christian missions is relatively new, it is informative to understand how it has been used in other fields for a longer time period.

Polycentric governance has been considered for over 50 years (McGinnis 2016, 1). Political science professor Michael D. McGinnis says,

> In an ideal-typical system of polycentric governance, a diverse array of communities and public and private authorities with overlapping domains of responsibility interact in complex and ever-changing ways, and out of these seemingly uncoordinated processes of mutual adjustment emerges a persistent system of social ordering that can support and sustain capacities for individual liberty, group autonomy, and community self-governance. (ibid.)

Elinor Ostrom, one of the pioneers of polycentric governance and recipient of a Nobel prize in economics for her work on polycentric governance says,

> Polycentric governance systems are frequently criticized for being too complex, redundant, and lacking a central direction when viewed from a static, simple-systems perspective. They have considerable strengths when viewed from a dynamic, complex-systems perspective, particularly one that is concerned with the vulnerability of governance systems to external shocks. Polycentric systems are the organisation of small-, medium-, and large-scale democratic units that each may exercise considerable independence to make and enforce rules within a circumscribed scope of authority for a specified geographical area. Some units may be general purpose governments whereas others may be highly specialized. Self-organized resource governance systems within a polycentric system may be organized as special districts, nongovernmental organisations, or parts of local governments. (2001, 2)

We can also learn from the application of polycentrism in marketing, where it is part of what is known as the EPRG model. Drachal explains that the four letters stand for ethnocentrism, polycentrism, geocentrism, and regiocentrism (2014, 85). Each represents a strategic focus that an international organization may have. Ethnocentric organizations are focused on the home country of the organization; polycentric organizations on host countries; regiocentric ones on regions; and geocentric ones are globally oriented. Drachal goes on to present the main characteristics of each approach in the EPRG model through the following table (ibid., 89):

Table 1. Main features of the EPRG model (taken from Drachal 2014, [*sic*])

ethnocentrism	polycentrism	regiocentrism	geocentrism
Main decissions made in the main headquarter	Lower role of the main headquarter	Main decissions made in regional headquarters	Collaboration with local headquarters
Home standards applied on all markets	Local standards applied on local markets	Regional standards in regions	Universal standards
Focus on domestic objectives	Focus on local objectives	Focus on regional objectives	Focus on global objectives
Identification with the owner's nationality	Identification with the nationality of host country	Identification with the region	Global view
High positions taken by managers from owner's country	High positions taken by local managers	High positions taken by regional managers	Having an experience in different countries is a must to take a high position

This table (table 1) enables one to better understand and view organizational alternatives. Considering it helps one to be aware of organizational design options. A more nuanced application would be to determine best fit for particular organizational functions. For example, it may make sense to use a geocentric strategy and structure for research and development, but a polycentric one for marketing.

Polycentrism in Christianity

Various authors have pointed to the value of considering Christianity today as polycentric.[16] Ghanian missiologist Kwame Bediako says, "In the first place, rather than speak of a 'displacement [of theology] from centre to periphery' I would say with John Mbiti, that the southward shift of the Church has caused to emerge 'new centres of Christianity's universality'" (2004, 115–6). How does this concept of new centers of Christianity's universality relate to polycentric leadership? Bediako says, "The plurality of centres of Christianity's universality does

16. However, Dutch professor of religion and theology Stefan Paas argues that there are not centers of Christianity. He maintains, “After all, mission has become a movement without centres, a movement from everywhere to everywhere (Walls 2008; Walls 2002, 72–81). Christianity has found a home in many cultures, and the world is no longer a world of ‘senders’ and ‘receivers’” (2017, 137–138).

not provide a linear unidirectional pattern of Christian history, but a pattern of overlapping circles of Christian life in context, with no absolute centres or peripheries. Every centre is a potential periphery and vice versa" (2004, 118).[17]

Sanneh provides the following contrast:

> Islam succeeds in proportion to its success in staging a return to the *hijrah* (migration) of the Prophet, whereas Christianity triumphs by the relinquishing of Jerusalem or any fixed universal center, be it geographical, linguistic, or cultural, with the result that we have a proliferation of centers, languages, and cultures within the church. Christian ecumenism is a pluralism of the periphery, with only God at the center. (In Carpenter and Shenk 1990, 316)

As Engel and Dyrness put it, "Jerusalem is no longer in the West; rather there are now many Jerusalems from which God's Word is spreading" (2000, 29).

Walls asserts, “The Christian Church is now multicentric, its centres of energy widely dispersed across the world, so that major initiatives in mission—whether that mission be expressed in evangelism, social action, theological reflection or radical spirituality—may arise in any part of the world and be directed to any other part of it” (2011, 235). Theologian Miroslav Volf asserts that polycentricity is not a development, but an inherent characteristic of the Church, related to the polycentric nature of God (1998, 224).

Franklin (2016) employs the concept of polycentrism not just to understand Christianity on a global basis, but as a leadership model for particular churches and mission agencies. He cites Woodward 2012, though this usage of the term polycentric seems to be just another way of talking about team or shared leadership (Allison, Misra, and Perry 2011). Woodward argues that he means something more:

> Polycentric leadership is not merely about a team of equippers equipping the congregation for ministry, though that is an important step. It's ultimately about recognizing the leading of the Holy Spirit in the congregation, and understanding that Christ himself is the Head. It is recognizing that leadership can come from the youngest Spirit-filled person from the congregation as much as it comes from the equippers. (2012, 213)

17. In an ironic manner and in a way he did not intend, Yeh’s (2016) use of “polycentric” seems to relate more to the multiple centers of need for mission (Tokyo, Edinburgh, Cape Town, Boston) than the multiple centers of mission leadership.

I affirm the value of the phenomenological usage of the term “leadership” (in keeping with Ladkin 2011), but would suggest Woodward would be better off using a term like “Spirit-led,” rather than “polycentric” as the critical descriptor for his ideal of Christian leadership.

In a sobering note for those mission agencies currently enamored with polycentrism, Drachal cites potential problems with polycentrism. Those problems include excessive chaos and lack of coordination between the branches of an organization, reluctance to implement recommendations of headquarters or to learn from others, and loss of economies of scale (2014, 86). Given related historical weaknesses in SIL associated with western cultural influence, these factors must be carefully considered.

One interesting example of polycentrism within a single organizational structure is that of DOOR (Deaf Opportunities Outreach) International. I serve on the Board of Directors of DOOR, which at this time only consists of hearing directors, despite Deaf leadership being a core value for DOOR. To balance the makeup of the board there has been an International Leadership Team (ILT) that consists of staff leaders, a majority of whom are Deaf and all of whom sign. So we could say that there is both a Deaf center to the organization and a hearing center. Figuring out which decisions are made by the Board and which are made by the ILT requires skill on the part of the President and deference and graciousness on the part of the Board and ILT. Other agencies would benefit from an analysis and write-up of the DOOR model since other agencies also have multiple centers of influence that are difficult to represent in a single governance body.

In addition to polycentrism, other pluralities or terms beginning with “poly” are also relevant to Christian missions and development. For example, there is polyphony, the combining of musical tones or of voices. Vanhoozer says, "The truth of Scripture is plural and polyphonic: It takes four Gospels and many kinds of texts to bear witness to the truth of Jesus Christ." (In Ott and Netland 2006, 121). As another example, Prince (2017, 59) uses the term

polyhabiting that he defines as follows: “Polyhabiting is living in plural worlds”.[18] He proposes polyhabiting as an alternative to the limitations of either tribalism or multiculturalism when facing cultural differences.

Suggestions about What to Do About Pluralities and Polycentrism

A significant implication of the globalization of Christianity and its subsequent more polycentric[19] nature is the need for reconsidering, or at least remapping, what is meant by mission (or development) “field”.[20] The metaphoric use of the term “field” for people is a Biblical one (Matt 9:38 and in a number of Jesus’ parables), but perhaps for the purposes of cross-cultural missions needs to be replaced with another biblical image.

The Biblical notion of field, which is an agricultural metaphor, has, under the influence of the west, been supplemented with a military sense. So the “mission field” is often equated with a battlefield. This too easily reflects and encourages a Christendom territorial perspective.

Even historically there have been Christians who pushed back against the notion of specific geographic mission fields. British missions lecturer Smith quotes missionary pioneer Count Nikolaus von Zinzendorf as saying: “The world is the field and the field is the world; and henceforth that country shall be my home where I can be most used in winning souls for Christ” (2003, 4). Theologian and professor D. Elton Trueblood argues for the use of “field” to refer to “the ordinary world of business, of scholarship, of professional competence, and of domesticity”

18. Related to this idea of polyhabiting may be the concept of “internal plurality” that is used to describe the multiple identities we develop in response to differing cultures and other experiences (referenced by Williams and Adogame 2019, 1).

19. An argument could be that Christianity has been polycentric from its earliest days. What has changed is that a temporary later stage when Christians were predominantly from one part of the world has ended. “The missionary movement from the West is only an episode in African, Asian, and Pacific Christian history—a vital episode, but for many churches an episode long closed” Walls (2002, 45).

20. For an interesting discussion about the use of the term “field” by development workers, see the following article and responses below it: https://oxfamblogs.org/fp2p/devspeak-horror-words-results-of-the-vote-and-a-lot-of-interesting-comments.

for every Christian and the use of “base” to refer to the “gathered congregation” (1967, 85). Bosch cites Newbigin as saying "'the home base is everywhere' – every Christian community is in a missionary situation" (1991, 379).

The notion of field is more recently under pressure from the increased movement and interaction of the world’s peoples. In “A Report to the Trustees of CMS Britain” (2007, 4), Stan Nussbaum, missiologist for the now defunct GMI, says, “Migration, globalization and information technology have crushed the old concept of ‘mission fields’.”

In a World Evangelical Alliance global consultation on polycentric mission, OMF director Patrick Fung said,

> Old structural paradigms of ‘homes’ and ‘fields’ defined in the past by geographical distance and colonial relationships are undergoing reform and in many cases, needing to be replaced by new structures which reflect new realities and changed relationships. The global diaspora movement phenomenon including the refugees’ situation further make the home and field model unsustainable as often the ‘homes’ become the mission fields. (2017, 8)

So OMF has moved from talking about talking about “homesites” and “fields” to talking about “centers.” Another option would be to talk about sending locations and locations of service.

What continues is the osmotic type pressure that flows from many to fewer, whether that “many” be numbers of Christians, churches, Bible translations, or people with basic needs met. Missiologist J. Andrew Kirk says,

> The mission frontier is not primarily a geographical one, but one of belief, conviction and commitment. Thus, the Mexico City Conference of the WCC's Commission on World Mission and Evangelism (1963) described it as follows: 'The missionary frontier runs around the world. It is the line which separates belief from unbelief, the unseen frontier which cuts across all other frontiers and presents the universal Church with its primary missionary challenge.' (2000, 24)

Implied in moving away from a “west to the rest” missiological strategy is a refocus away from one-way geocentric ways of working. There is a growing recognition that the Church should be missional in every context. Similarly, development needs to happen in every country, not just the so-called “developing” ones. Van Engen quotes Willem Saayman as saying that mission is not a linear process from sending church to mission field, but a curving back and

spiraling throughout resulting in mutuality and interdependence (In Ott and Netland 2006, 160). As Walls has said, “The territorial ‘from-to’ idea that underlay the older missionary movement has to give way to a concept much more like that of Christians within the Roman Empire in the second and third centuries; parallel presences in different circles and at different levels, each seeking to penetrate within and beyond its circle” (1996, 258–259).

Beyond nomenclature change, another response to stronger polycentrism is to determine the place of polycentric strategies and structures. Leadership needs to consider carefully which functions are best organized nationally, regionally/polycentrically, or centrally. Triangulation (see above from deSilva In Keener and Carroll R 2012; also Ott In Ott and Netland 2006, 322–323) is also an important principle in organizational coherence in a polycentric organization. Taking these considerations seriously suggests the need for a fresh examination of organizational design in SIL.

CHAPTER FOUR

PROJECT DESIGN

For the research phase of my dissertation work I decided to pursue qualitative research through interviews. My choice of oral interviews rather than written surveys was due to the complexity, novelty, and possible organizational sensitivity of my research interests.

The interviews were focused on my dissertation topic and subtopics as outlined in chapter 1, section 2. After some initial questions about their leadership and organization, I asked a broad question about the missiological paradigm shift from west to the rest into that of the whole Church taking the whole gospel to the whole world. Then I queried the interviewees about what they were learning with regard to the strategies they were pursuing. The next subject was how their structures were changing and what organizational design principles they were following. I then asked about remuneration since it is one of the most challenging aspects of moving out of the west to the rest paradigm. Closely related as a challenge and next in the interview were questions about recruitment. To see what progress they were making in embracing the global workforce of today, I then asked about diversity of their staff and board. Next, I asked about their experience in working with partner organizations. The final specific topic I raised was about organizational culture since that represents the deepest changes when shifting paradigms.

Interviewees were treated as conversational partners rather than objects of research (Rubin and Rubin 1995, 10). I used a prespecified (versus emergent) design (professors of education David R. Krathwohl and Nick L. Smith 2005, 23), but allowed the respondents to shape aspects of the conversation so in that sense it could be considered semi-structured. Other than the few initial demographic questions, I used open questions. By using open questions in interviews I intended to generate hypotheses versus testing one or more

hypotheses. From the results of the interviews I hoped to develop some “grounded theories,” i.e., theories based on the organizational information that I collected. (Gilbert, Johnson, and Lewis 2018, 54, 157–160; Hong 2017, 62–63).

I identified leaders of other historically-western mission and development agencies and queried them as to what precedents have been set and what they are learning. Some of those I interviewed were global south citizens who were leading historically-western mission and development organizations. I hoped to identify leaders that have perceived a need for change and are responding to missiological paradigm shifts through specific initiatives and other actions. For any that had not, I hoped my questions would serve as a catalyst for thinking and change.

Twenty-two executives representing twenty organizations were interviewed. A list of them is provided in Appendix C at the end. My method of identifying organizations to interview was partially through existing knowledge and partially through a set of preliminary interviews where I asked missions professors and networkers whom they thought I should interview. (Those people are also listed in Appendix C.) In addition, I exercised chain-referral sampling (Krathwohl and Smith 2005, 128) by asking interviewees as my final question whom else they thought I should interview. I did not have relationships with any of the interviewees prior to my dissertation efforts. Signed informed consent documentation was collected from each person before interviewing them. One interviewee requested anonymity for himself and his organization. That may have been related to the discontent the person voiced with their organization during the interview.

The specific interview questions are provided in Appendix B at the end. I supplied the questions to participants ahead of time so that those who wanted to consider their answers before the interviews had time to do so. One interviewee supplied me with written answers to the questions, but was willing to supplement that with verbal comments. Each interview took about an hour. I acknowledge that the nature of my questions may have biased interviewees

towards my dissertation framework, i.e., speaking about organizational changes in light of missiological paradigm shifts. However, I do not intend to make any broader claims about the nature of organizational changes. I recorded each interview using my computer and created notes during the interviews. All data is password protected.

CHAPTER FIVE

OUTCOMES AND CONCLUSION

> If we really want the world to believe the proclamation of the Reign of God, then, both as individuals and as a church, we had better begin living as a people that is practicing that Reign.
>
> —Cuban-American historian and author Justo González (1999, 105)

This chapter is structured in three parts: 1) summaries of research data, 2) comments on interview results, and 3) finally, specific recommended actions for SIL for the future. This roughly follows an outline cited by theologian Kevin J. Vanhoozer (In Ott and Netland 2006, 97) and used by Justo González in his biblical devotional guides (e.g., 2002, 6 ff.):

- See (analyze the situation),
- Judge (discern God's reign), and
- Act (practice the politics of the kingdom of God).

Summaries of Research Data

The organizational data I collected from those I interviewed are summarized in the following table:

Table 2. Organizational data from those interviewed

Organization	Organization age in years as of 2018	Founder Country	Size (# of people)
Anonymous	39 (1979)	US	55
Asian Access	51 (1967)	US	30
BMS World Mission	226 (1792)	UK	400
Camino Global	128 (1890)	US	285
Christar	109 (1909)	Scotland	450
CMS	219 (1799)	UK	3000
DAI	22 (1996)	US, Nigeria	150
Faith2Share	18 (2000)	UK	6
Freedom to Lead	9 (2009)	US	9
Global Scholars	32 (1986)	US	101
IMB	173 (1845)	US	4000
Interserve	162 (1856)	UK	900
LBT	54 (1964)	US	67
OC	66 (1952)	US	960
OM	61 (1957)	US	3400
OMF	153 (1865)	UK	2000
Pioneers	39 (1979)	US	>3200
SIM	125 (1893)	Canada, US	>4000
TWR	65 (1953)	US	>1000
WEC	105 (1913)	UK	1876

The following table represents an aggregated analysis of the years of founding for the organizations:

Table 3. Aggregated years of organizational founding from interviewees

Range (year founded)	Number of organizations
1700–1799	2
1800–1899	5
1900–1999	11
2000–present	2

While I did not intentionally seek diversity of organizational age, I am encouraged by the variety represented. (A comparable table of ages of UK mission agencies can be found in Arthur 2019, 12.)

The listing of organizational founders' countries clearly show the dominance of western and, in particular, American founded-organizations among those that I interviewed. That is due to convenience sampling and thus the results cannot be extrapolated to a larger population.

Organizational size ranged from six people to more than 4000 people. There are limits to accuracy of the organizational size figures for three reasons: 1) some interviewees gave me estimates, 2) a number of the organizations indicated they are working closely with people who are not employees or members of their organizations, and 3) the organizational boundaries are less clear today since many organizations are shifting to functioning as networks and alliances.

Because of its significance to my dissertation topic, I used the interview results to classify organizations as to where they stood relative to the "west to the rest" (W2R) paradigm. This classification was based solely on my impressions from what I heard from the different interviewees. The results were as follows:

- Eleven organizations could be characterized as "Having begun W2R, actively struggling to make all adjustments necessary for W and R to work together"

- Three could be characterized as “Having begun W2R, actively struggling to make adjustments but primarily with an assumption of partnership with the R, not incorporation of R staff”
- One could be characterized as “Having begun W2R, W is now glad for R to make its own contribution (or continue W2R until rest is reached and we can have our rest)”
- One could be characterized as “Have made some adjustments to W2R, but think it is really important in light of its resources for W to continue to play a major part in missions”
- None could be characterized as simply “W2R”
- Four could be characterized as “Began post W2R, but actively working not to fall into W2R pitfalls”.

For the next steps of analysis, I read through each set of interview notes multiple times and coded themes that seemed most salient (Gilbert, Johnson, and Lewis 2018, 181–182). I looked for comparisons and contrasts between the interviews and did some tallying of concepts. The next table (table 4) is a summary of the results.

Table 4. Themes that emerged from interview notes

Theme (alphabetical)	Number of interviews where theme occurred	Percentage of interviews where theme occurred
Collaboration (whether internal or external)	18	82%
Contribution of the west	6	27%
Dialogue	8	36%
Flexibility	9	41%
Geography	7	32%
Growth trend (whether positive or negative)	8	36%
Language	7	32%
Learning	10	45%
Localization	15	68%
Mission, Vision, Values statements	10	45%
Money	18	82%
Multicultural leadership	14	64%
Organizational culture	15	68%
Remaining agenda (organizational changes they saw that still need to happen)	14	64%
Sending	14	64%
Systems and structures	18	82%
Variable remuneration	16	73%
Written agreements	9	41%

Quantification is simply for the purpose of comparison; no conclusions are being proposed as being statistically valid.

It is not surprising that some of the themes are related to the questions I asked. However not all interviewees chose to elaborate on subjects raised in the interview questions. Furthermore, ten of the themes were not direct subjects of my questions. I took what was said regarding all the themes and incorporated it into the next two sections of this chapter.

Then I looked through each of the interview transcripts for insightful statements to highlight. The table below contains one paraphrased insight from each interview. I took these also as input for the next two sections of the chapter.

Table 5. Key insights from each interviewee

Insight (paraphrased)
We are a network surrounded by a movement. People can move in and out easily. You don't have to be on staff to be part of the core.
Even while staff have diversified, in larger mission agencies decision-making is still often done with western structures. This causes national leaders to feel excluded.
Diversification of income is critical. For the apostle Paul most of his support came from his business. We have the idea that offerings are the only spiritual way, but that has only been true in modern missions.
We learned from another organization that made the mistake of shifting to choosing its board on the basis of one representative per country, resulting in too many people coming in who had no understanding of the history or ethos of the organization and nearly wrecked it.
Central to my role as CEO is fostering community.
Beware of the paradigm that drives you. Listen and respond.
I spent the first 10 years in my role assuming that our organization would go out of business. I gave up on that at Lausanne 2010 because so many people were interested in our services.
We have deliberately chosen to talk about collaboration rather than partnership because in the global south "partnership" often meant global north funding and in the global north it meant those we give money to.
On my website is a copy of my PhD dissertation on leadership development.
We have adopted a broad theological paradigm; we are finding ways to engage people in a redemptive Kuyperian way. It is not less than academic, but it is also more than academic.
We require all teams to report on faithfulness metrics (representing what they can do) and fruitfulness indicators (things we want to see but for which we can't be responsible).
North American recruits ask, "Where can I make an impact?" while global south recruits ask,

Insight (paraphrased)
“What is God doing and how can I be a part of it?”
It is important for organizations to have space to think and to look out into the future. We have been able to do that since we are a small organization. Sometimes bigger organizations have a disconnect between thinkers and production leaders.
We asked if our organization didn’t exist, should it? We concluded there is a need for it, but then considered what it should look like and developed a five year plan for implementing 107 suggestions.
Over the decades I have seen progress in diversifying leadership, but I have also seen cases where people were put into leadership positions because of their nationality, even while they lacked qualifications. Ultimately they had to be let go.
We are a conglomerate of partly independent groups. Authority has been devolved to organizational units, while still collaborating under international leadership.
We are committed to resource sharing that is manifested in a spirit of generosity across the membership; it demonstrates that the gospel is growing our hearts.
Some staff struggled with our efforts to internationalize, asking “Wouldn’t it be more efficient to not internationalize, but instead work in partnership and not make them part of our organization?”
Greater sharing needs to happen between the west and the rest. I don’t understand the fear of subsidies creating dependency.
One of our strategic directions is to work on our organizational culture so as to create an environment of grace. Most organizations’ staff are good at horizontal grace, but not vertical grace.
In order to deal with different levels of financial support for staff from different countries, we have a fellowship fund in each branch, but also have looked at purchasing power parity of traditional and newly sending countries.

Comments on Interview Results

In this next section, I comment on the responses from the research interviews. My comments are organized according to the topics in the literature review chapter above, even though not all of those topics arose in the course of the interviews. I chose not to attribute research interview responses to specific participants because it did not seem necessary in making my points. However, were any questions to arise, it would be possible to identify sources through my notes and recordings that I am keeping confidential.

Comments on Westernism

I begin by repeating my appreciation for and affirmation of the many gifts of the west to Christian missions, past and present. It would be short-sighted and demonstrate an ignorance of history to only critique western ways. A quarter of my research interviewees emphasized the ongoing contribution of westerners to global missions. But for those of us from the western tradition, hopefully we also have the maturity to hear and respond to critique of westerns patterns of missions and development.

What is most abundantly clear is that “west to the rest” or any one-way geographic sense of missions is no longer appropriate. As reported above, of my 20 research interviews none affirmed west to the rest (W2R) as a current strategy and 11 could be characterized as “Having begun W2R, actively struggling to make all adjustments necessary for W and R to work together” with an additional four having begun in a post W2R paradigm. One organizational leader described how every national office of theirs is now also involved in ministry in their own context, not only in sending people to other contexts. Another spoke of how western leaders will miss the mark if they are not willing to collaborate with and work under leaders from other nations. One agency’s board had set a goal of having 75% global south constituency by 2028. An agency leader quoted his well-respected mentor as saying, “My vision is to empower your vision” and “The role of the foreigner is to assist the local.” Agency leaders’ comments were generally consistent with a belief in “discernment as the first act in mission” (Niemandt 2012, 6).

Despite these findings, I still see ongoing evidence among westerners in SIL and other agencies of a mentality that wants to be the hero and fails to appreciate the larger work of God to which all of us are invited. As one interviewee said (paraphrased), “Even while staff have diversified, in larger mission agencies decision-making is still often done with western structures. This causes national leaders to feel excluded.”

Our response to westernism, whether we are western or not, should not be reactionary. As one interviewee said to me, what is needed is not a displacement of western forms of ministry leadership, but an augmentation of what is missing.

Comments on Enlightenment Thinking and Modernism

None of the research interviewees made specific comments about the Enlightenment or Modernism. This is not surprising in light of the interview questions I asked. However, it does at least suggest that the nature of these influences upon modern missions may be hidden.

Comments on Individualism, Independence, and Self-reliance (and the Resulting Divisions)

It did not surprise me that "collaboration" was one of the top three (tied) themes mentioned by my research interviewees because partnership has been so heavily emphasized in missions in recent decades. There are a variety of reasons for this, but certainly one of them has been as remedial work for the individualism, independence, and self-reliance that is characteristic of western missions. Note the comment of one interviewee about the use of the word "partnership" (paraphrased): "We have deliberately chosen to talk about collaboration rather than partnership because in the global south 'partnership' often meant global north funding and in the global north it meant those we give money to".

A global south leader of a historically-western agency described how he has responded to decreases in support of individuals with his agency by asking the organization to look at their missiology and look at a larger narrative of being a community of God's people. Another leader spoke of how their first generation of workers were independent, but their new millennial recruits are looking for a more communal experience.

Problems associated with western individualism have long been recognized. A leader of a historically-western agency told me that individualism was his organization's greatest

challenge. A call for a more relational approach to management was clearly and repeatedly endorsed by those I interviewed.

A simple prediction from grid-group analysis (developed by British social anthropologist Mary Douglas as cited in Hersman 1995, 8 ff. and Silzer 2011, 22 ff.) is that were agencies, including SIL, to embrace more of the workforce from the global south and east, where the Church is growing fastest, we would need to become more group-oriented/less individualistic and more hierarchical/less egalitarian. Several agency leaders spoke to me about how western staff became upset about moves away from western democratic processes in their organizations. One of them specifically said even some recent staff are "very gifted, but too independent." I appreciated this insight from a global south missions executive that I interviewed: "North American recruits ask, 'Where can I make an impact?' while global south recruits ask, 'What is God doing and how can I be a part of it?'" (paraphrased).

Comments on Rationalism and Reductionism

The specific topics of rationalism and reductionism did not come up in the research interviews. However, I appreciated the remarks of one interviewee on the subject of indicators, which is an area relating to planning that is prone to western rationalism and reductionism. The interviewee who has done a lot of work on metrics for missions said (paraphrased): "We require all teams to report on faithfulness metrics (representing what they can do) and fruitfulness indicators (things we want to see, but for which we can't be responsible)." Such an approach recognizes the work of God as well as the work of people.

Comments on Pragmatism and Efficiency

"Pragmatic" was one of the descriptors that an interviewee used to describe his western agency that was trying to become more global. He admitted this pragmatism was making it

difficult to do recruitment in the global south. Another interviewee described one of his vice presidents as “practical.” Pragmatism can also be seen in the paraphrased insight quoted previously: “North American recruits ask, ‘Where can I make an impact?’ while global south recruits ask, ‘What is God doing and how can I be a part of it?’”

Comments on Secularism

The topic of secularism did come up in my interviews even though I did not prompt it. In considering his organization’s history, one longstanding leader spoke with regret about how out of a desire for greater efficiency, they had imposed secular principles on the organization. Another leader spoke with concern about the effect of secularism on the churches that his organization had helped plant. He planned to research this topic as part of a degree program.

Comments on Entrepreneurialism and Materialism

Related to entrepreneurialism, one research interviewee described an ongoing contribution to missions of “western energy” which he also described in the words of a colleague as “naiveté.” This somewhat positive comment was balanced by expression of concern for “a lot of western arrogance.” Multiple interviewees spoken of having shifted their strategies from ones where they entrepreneurially targeted areas even when they had no local partners to instead initiating work in an area that was new to them by dialoguing with local Christian stakeholders first and waiting for an invitation to partner together. One spoke of how they had to work hard not to build organizational structures in the global south that look like global north agencies and not to depend on large amounts of funding.

Not surprisingly, “money” was also one of the three themes tied for most frequent mention by my research interviewees. Among the comments were that westerners have hesitated to honestly talk about financial equivalency among workers from different countries

because of their comparative wealth and numerous “safety nets.” Another interviewee said that while his organization has made enormous progress in embracing a globally diverse workforce and leadership, actions within the organization reveal an unchanged belief in western ownership of money and unchanged models of mission that are very expensive. But another leader spoke encouragingly about how generosity has become a value in their organization.

Comments on Nationalism

Only two interviewees explicitly referenced nationalism, though this may have been from a desire by most participants to avoid politics. One of the interviewees who mentioned it referred to increasing isolationism in America. The extent to which that is true is a worrying trend for American involvement in missions and development, both in terms of apathy (non-involvement) and ignorance (misguided involvement). Another interviewee described nationalism as a huge challenge in multiple countries since it represents an attitude of taking care of ourselves first and decreasing giving to missions.

While not explicitly referencing nationalism, another agency leader spoke of how they were trying to look at missions needs from God’s perspective despite a tendency to look at geographic or political boundaries.

Several interviewees spoke of their organizations’ difficult history of moving to a more globally diverse leadership, only to experience significant challenges. For example, one spoke of some leaders who could not move beyond culturally-informed behavior that was dysfunctional in a diversely-staffed organization. As another explained (paraphrased), “We learned from another organization that made the mistake of shifting to choosing its board on the basis of one representative per country, resulting in too many people coming in who had no understanding of the history or ethos of the organization and nearly wrecked it.” One research participant described his organization’s intentional efforts at cross-pollination—taking leaders on vision,

listening, and learning trips to other countries so that they learn not to just depend on their own cultural patterns of leadership.

Comments on Progressivism

One interviewee spoke of how pained he was by seeing the attitudes of superiority among staff. He said that mobilization seemed to depend on creating the other to whom I must give something, rather than acknowledging that we all are needy and are on a journey together. The danger of progressivism is pride and a sense of superiority. We may think our concern is only the advancement of God's Kingdom, but it is too easy for that to slip into a concern for advancing our own kingdoms and a preoccupation with identifying demonstrable progress to legitimize our own ways.

Comments on Triumphalism

The opposite of triumphalism (as with progressivism) is humility. Many of my interviewees emphasized that while they may have made progress in certain areas, they very much saw themselves as humble learners and as those needing to be led by God's Spirit.

Looking to the cross of Christ and our forgiveness obtained there will also keep us from triumphalism. "This reference to a missionary style marked by the cross has come to be understood as a corrective to all forms of triumphalism, and consequently is taken seriously by evangelicals around the world" says Escobar (2003a, 108–109). A global south leader I interviewed told me that his western mentor shared with him that the way of the future will remain the way of the cross. Another leader described a quickness to apologize when a mistake has been made as one of the keys to the functioning of his multicultural organization.

Avoiding triumphalism is also related to the exercise of power. A number of the organizational leaders I talked to spoke of how westerners giving away power was necessary in order to build an alliance of globally diverse workers. A global south leader said in his interview,

“Missions has always piggybacked on some sort of power. The next generation of missions must come from powerlessness.” One of these leaders told me how their leadership had courageously asked the question, “At this stage in history, if we didn’t exist already, would we start this organization?”

Comments on Voluntarism

The voluntaristic system helpfully highlights individual callings, but can unhelpfully obscure organizational callings. Among my interviewees, a global south agency leader talked with me at length about the problems he saw associated with the historic western volunteer systems. He thought they encouraged organizational passivity in recruiting, expressed in spiritual terms as “just waiting for God to bring the agency new staff.” This was echoed by several other interviewees as well. He also saw that the locations for which recruits would volunteer did not always match the strategic priorities of the agency.

Furthermore, the “great commission” volunteer mindset that emphasizes the word “go” doesn’t provide the right biblical motivation for service. It occurs to me that the little word “go” which is so central to the volunteer system sometimes hides undesirable characteristics like adventurism or lack of preparation. An interviewee indicated it can also hide attitudes of superiority that blind us to the contributions of those to whom we go and blind us to our own neediness. He said “Mobilization seems to depend on creating the other to whom I must give something” (paraphrased).

Comments on Philanthropism

In my interview with one long time missions leader, he noted that “our paradigm of fundraising assumes a hard currency.” So the western Protestant missions support approach depends not only on faith, but also on the stability of the financial form in which it is contributed. This alone makes it a less viable system for all global south workers. Another agency leader

spoke of how difficult it was for global south agencies to have uneven and unpredictable flows of resources. I have observed that the vital role of translation consultant is often not a feasible career for global south citizens because our systems assume the stability of income provided by support-raising.

Related to the individualism and voluntarism already discussed, in my research interviews, a participant articulated how going from centralized support to individual support led the agency to become less strategic. A priority for the agency might be one area of the world, but individual donors would have interests in other parts of the world, sometimes in countries that are already well-reached with the gospel. In one organization everyone but the CEO, fundraiser, and part-time treasurer raise support, but the CEO is paid last.

Interviewees also spoke of general trends they were observing related to funding of mission agencies. One leader spoke of how giving was shifting away from individuals supporting individual missionaries to foundations supporting organizations that had compelling strategies. Another leader of an agency with a strong denominational affiliation spoke of a shift away from church giving to individual giving. Looking at full costs of programs was cited by a leader as something new for them, though certainly not unique to them. Sharing back office operations with another agency was also cited as a way to save costs. An interviewee working in Asia noted that titles, formal association with an organization, and invitations to annual leadership gatherings function as forms of remuneration. That organization also makes use of honoraria.

A number of the interviewees spoke about experimenting with alternative sources of income. Creative ideas will be discussed at length below in a recommendation regarding economic models. Part of SIL's ongoing learning about how to fund the organization and its workers in the future will have to come from ongoing conversations with other mission agency leaders.

Comments on the “Great Reversal” (Dualistic View of Evangelism and Social Action)

I did not ask my interviewees any questions about their views of evangelism and social action. However, a western agency leader that I interviewed described how their African counterparts have approached their mission work differently than their traditional western model. Rather than seeing the poverty of Africa, these African leaders have emphasized the wealth of Africa and have focused on community transformation rather than individual evangelism.

Comments on Ecclesiology

A leader spoke honestly to me about the challenges of encouraging mission movements that are part of churches. Pastors will say that missions is primarily the responsibility of the Church, but then those churches don’t always prioritize missions work and pull missionaries out of their work to be in church roles.

Another agency leader spoke positively of how they have made and continue to make an investment in churches in their home setting so that the churches have a good understanding of what it means to be a missional church.

I transition next to responses to development and NGO issues, leadership and organizational issues, globalization, and finally pluralities and polycentrism.

Comments on Development and NGO Issues

I did not receive any comments specifically about development or NGO issues during my research interviews. However a number of the agency leaders referenced development activities in which their organizations were involved.

Comments on Organizational and Leadership Issues

Not surprisingly, the interviewees gave me a variety of perspectives on organizational strategy, structure, culture, leadership, and leadership development. One of my research interviewees described how his organization has been transforming into what could be described from the outside as a movement and from the inside as a family. People can move in and out easily, but what holds them together are mission, vision, values, and a sense of community.

Another interviewee spoke of his organization being like a flotilla of ships, not one big ship. They find themselves constantly asking if they need new structures or absence of structures. They maintain cohesion in a looser structure by careful appointment of leaders and making sure that regional leaders had fewer administrative responsibilities, but more cohesion responsibilities. This leader also saw one of his main responsibilities as CEO was to maintain cohesion and strengthen linkages within the organization. He makes their core values a topic at every regional meeting. He also spoke of how using biblical language in their documents unites them in ways that are not possible using business terms. Another leader described how his organization has moved over a number of years in the direction of a centered network.

One could think from the interview data presented so far in this section that there is a general trend toward decentralization. But that is not true; not all agencies represented in my interviewees are becoming more decentralized. A global south agency leader said during my interview with him that their recent transitions had involved clarifying their mission statement, restructuring for accountability (and less field autonomy), introducing covenants and legal contracts, and changing the top leader's title from coordinator to director. They had also developed board training so that the boards do not just represent local interests.

Intraorganizational connectivity can be seen as being on a tight to light spectrum. After reading Lindenberg and Bryant's description of NGOs along these lines (2001, 142) and hearing different leaders I interviewed moving in different directions along this spectrum, a hypothesis I

developed is that the force of globalization and the counterforce of localization are pushing organizations to constant adjustment in search of equilibria along this spectrum. That is to say, that some organizations are loosening up by moving toward becoming alliances or networks (or at least finding traction through participating in them), while other organizations are tightening up by bringing fresh emphasis on vision, values, and leadership meetings in order to keep their organizations from drifting apart. For them, shared vision and values, along with personal relationships are acting as the gravitational attraction that links distributed workers together rather than coherent structures.

So, in fact, the most common recommendation about organizational structures and strategies among the interviewees was not simply to centralize or to decentralize, but to practice organizational flexibility. In some cases this reflected an openness to ongoing change; in other cases it meant a willingness to not insist on the same procedures in different contexts. For example, one agency said that now they require everyone to have insurance, but do not specify what kind or how much. Postmodern academics, including theologians, speak often of hybridity and fluidity. Further consideration should be given to how these principles apply organizationally.

Organizational Culture

Interviewees also spoke about organizational culture. Being curator of organizational culture is how one leader spoke of his prime responsibility. Another interviewee spoke of how she had worked to preserve the organization's culture amidst structural growth and change. Another simply said that he thinks about organizational culture a lot.

There are organizational culture challenges everywhere, in part because of national cultural challenges. In my interviews, agency leaders gave examples of westerners being overly influenced by cultural characteristics like efficiency and materialism, but also of Latin Americans

having passion that burns bright initially but then dwindles, and of Asians with an inability to reposition staff due to fears of causing loss of face.

Organizational Culture Change

Interviewees affirmed the necessity, but also the difficulty of organizational change. As one leader put it, “organizational culture is a heart issue.” Still it would seem that change is possible through immersing someone in a different national culture, though there are limits to the change. Change is also possible through close association with staff from other cultures.

One interviewee had written a book on organizational change and said it takes at least 10 years to form an organizational culture. He emphasized the place of relational power in forming organizational culture.

Comments on Globalization

My research interviewees referenced the effects of globalization in a number of ways. Many leaders talked about new structures or policies to accommodate workers from new places around the globe. One interviewee talked positively about how they had moved away from an organizational structure that was primarily geographic to one where executive leaders each have global responsibilities. Several agency leaders spoke to me about how their agencies had moved away from English language requirements.

A number of authors have noted the homogenizing effects of globalization. Therefore it was interesting to hear from agency leaders how they had chosen flexibility of policies and structures, as noted above, that run counter to any homogenizing tendency. That still left them with the challenge that Ott identifies of harmonizing rather than homogenizing (In Ott and Netland 2006, 325). The aspiration of at least some of the agency leaders could be described as centered diversity.

Comments on Pluralities and Polycentrism

Perhaps because of an awakening to opportunities for fresh cooperation and influence across the globe, or perhaps just related to its trendiness as a term in missions today, one research interviewee said, “Polycentric missiology is a big thing.” Another was trying to restructure his agency using a “polycentric” model, while another did not use that term, but described how they use a roundtable model with representatives from 12 nations.

It was clear that a number of agencies are struggling to achieve a pluriformity of structure while simultaneously attaining unity of purpose. They seemed to desire “one organization, many expressions,” but were dealing with the inherent tensions and contradictions.

Recommended SIL Actions

> Mission requires orthodoxy, a concern for the integrity of the gospel, but it also requires orthopraxis, a concern for the way in which the missionary practice is carried on.
>
> —Peruvian theologian Samuel Escobar (2003a, 25)

Schreiter (1985, 18) says that theology is a pedagogical process that liberates consciousness, but also incites to action. For the final section of this chapter I offer practical and concrete applications of all that has been presented.[1] Reflection should lead to action and so, before completing this dissertation, I feel compelled to speak to mission praxis, even though that is not a standard section in a dissertation outline. I am walking a balance between broad conceptual conclusions from my work to this point and specific actionable recommendations for the future. If I get the balance right, hopefully *principles* that inform our organizational *practices* will be evident in equal measure.

1. If they have not already done so, readers who are not familiar with the history of SIL and the Wycliffe organizations will benefit from reading Appendix A before going further.

There are numerous potential action items throughout this dissertation. But I have called out the following items in particular because they are overarching and more substantive ways to move out of the "west to the rest" paradigm. I am presenting them as discrete suggestions for the sake of clarity, but there is much that is overlapping and reinforcing between them. I have worked hard to limit this list to items that I believe are essential (cf. McKeown 2014). It is my hope that this section will be especially useful to leaders who will not read my entire dissertation, but who are interested in the big takeaways.

In several publications I came across Aristotle's notion of phronesis or practical wisdom, (Ladkin 2011, 172 ff.**;** Vanhoozer In Ott and Netland 2006, 111). SIL is at an inflection point in its history due to seismic missiological shifts, and therefore we are in need of practical wisdom. The points I make here are not meant to be final pronouncements, but recommendations that I hope lead to vigorous dialogue among SIL leaders and other staff. "Speaking with the community in which we work and live is an essential part of developing practical wisdom" (Ladkin 2011, 173).

It is important to recognize that I speak as a member of SIL staff, but I do not speak for SIL.[2] I offer these suggestions to SIL leaders to do with as they will. I hope that these suggestions will also be helpful to leaders in other organizations, but they will have to sort through and contextualize them because I have not compiled a generic list of recommendations.

I have not included lessons learned from the research that are already being fully pursued by SIL leadership. For example, interviewees spoke about the power, especially in diversifying and loosening organizations, of unifying essential statements such as a vision statement and statement of faith. SIL has just completed a multi-year process involving the Board, executive leadership, and staff in giving fresh articulation to SIL's vision and mission.

[2] In fact, I am doing the opposite of speaking *for* SIL—I am speaking *to* SIL (leaders).

For each of the fourteen recommended actions I begin by citing relevant missiological, literature, and interview themes. It is my hope that in so doing it will provide helpful cross-references that tie this dissertation more tightly together.[3]

Action #1: Resolve Fundamental West to the Rest Dichotomies

- Missiological themes: integral mission; holism; reconciliation; proclamation and demonstration
- Literature themes: critique of the west—dualism; Enlightenment and modernism; the "Great Reversal"
- Interview themes: contribution of west; collaboration

My first recommendation for action is a collection of specific suggestions that can be grouped under the overarching principle of resolving fundamental west to the rest dichotomies. These go to the heart of adjusting to the major missiological shift of our time.

The biggest, most disruptive suggestion in this regard is to resolve the SIL/Wycliffe dichotomy. Cameron Townsend, the founder of SIL and later the Wycliffe organizations, developed a brilliant twofold strategy that was without precedent. And though SIL and Wycliffe were two, they acted as one (Hartch 2006, 10).

But the SIL/Wycliffe strategy was clearly also the product of Enlightenment thinking—separating religion from science and the sacred from the secular. This brilliant dichotomistic strategy had SIL facing "the mission field" while Wycliffe faced churches. As was explained to staff for many years, it was like the same team having both home and away jerseys. You were expected to wear your Wycliffe jersey when talking to the churches in your home country, but then change to your SIL jersey when doing missions field work. Being sent from Wycliffe to work with SIL was clearly parallel to being sent from the west to the rest. It was also a paradigm

[3] I also intend to create a hyperlinked version of this dissertation so that someone could start with the recommended actions and then follow the hyperlinks to read the basis for these recommendations.

predominantly of the churched being sent to where there was no church (at least no Protestant one). Furthermore, individuals were recruited as individuals and supported as individuals in a voluntary society that seconded them to a separate organization in order to reach individuals.

And the strategy worked well perhaps up until the 1970s. As SIL historian Boone Aldridge states, "The dual-organization strategy was a brilliant concept, but it was also replete with contradictions." (2018, 8). The dichotomistic strategy started to fail because the church situation around the world changed. It became much more problematic as first governance and then management were teased apart between SIL and Wycliffe and between different national Wycliffe organizations over the years.

Manifestations of the failure of the dichotomized strategy in this changed world include:

- staff who have memberships in both SIL and Wycliffe organizations complaining that they feel there has been a “divorce” in the “family of organizations”[4]
- confusion among donors and partner organizations about what each organization does
- not simply differences in tactics or strategies between SIL and Wycliffe organizations, but deeper values divergences[5]
- increasing tensions over different remuneration models (supported, paid, volunteer)
- SIL and Wycliffe staff referring to some of SIL’s work as secular work (which as noted above should not be the case for Christian workers)
- increasing confusion as SIL and multiple Wycliffe organizations relate to the same churches in the same countries for related work.

4. The term “family of organizations” was a term used to describe related SIL and Wycliffe organizations for several decades, but continued use of that was discouraged by the Wycliffe Global Alliance. Interestingly, the Director of the World Evangelical Alliance Leadership Institute Rob Brynjolfson advocates use of the term “family” for all mission agencies: "Shifting the emphasis of language to that of family will affect both where and how mission is done. Asking, 'Is the family there?' and, 'What is the family doing?' reduces unnecessary competition and the redundancy invoked by asking, 'Is the organization there?'" (In Taylor 2001, 478).

5. A separate paper that I have authored on this topic is available on request.

I have noticed that when a west to the rest strategy shows signs of not working, a common response in SIL is to just try to work the same strategy harder by insisting on the need for more western resources (staff, money). I even hear this today, but a more foundational change is required.

Interestingly partner organizations in the global south and even some in the west have said that they see all these related organizations (Wycliffe USA, Wycliffe Global Alliance organizations, SIL, The Seed Company, JAARS) as one. They express confusion when the respective leaderships do not act that way. That causes me to ask, "Is it possible to behave as one without vain attempts to turn back the clock in terms of organizational structure?"

I recognize that, as author Stephen R. Covey has said, the path to maturity goes from dependence through independence to interdependence (1989, 51). Since before 2008 the Wycliffe Global Alliance has been on a path of increasing independence from SIL. I would challenge the Wycliffe Global Alliance Board and administration to consider whether it has now become the time for giving high priority to the foundational issue of interdependence. Resolving organizational dichotomies can be an application of 1 Corinthians 12 (being one body).

Resolving dichotomies does not have to mean merging organizations. Here are some very specific, actionable suggestions that could move these related organizations in the direction of unity without organizational mergers:

- SIL requesting to join the Wycliffe Global Alliance.[6] The acceptance of SIL into this alliance and the reestablishment of a collaboration agreement would send a strong message of unity as well as provide more opportunities for cooperation.
- establishment of common measures of impact. Each of the related organizations is highly interested in having such impact measures, but there have been no agreed-upon

6. Even though the Wycliffe Global Alliance continues to use the word "alliance" in its name, it has continued to loosen up to the point where I believe it would be more accurately called a "network" of organizations. My understanding is that alliances pursue specific strategic activities together, whereas networks primarily cooperate just through sharing of information.

impact measures and no plans to create such. This is so despite collective impact being a familiar practice among nonprofit organizations.[7]

- creating SIL staff orientation that is understood and endorsed by the Wycliffe Global Alliance organizations, since significant numbers of Wycliffe staff continue to be seconded to SIL
- developing plans for celebrating together. This should include celebrating the relationship between SIL and Wycliffe organizations in front of the staff and of the public. Current practice by some Wycliffe organizations, and in some cases by SIL, is to suppress or hide the relationship (despite the ease of discovering the connections on the internet).
- instituting co-branding initiatives between SIL and some of the Wycliffe organizations; no longer treat the names as exclusionary of each other.
- SIL and interested Wycliffe organizational boards commissioning an interagency team to create common missiological reflection materials that each board would use at their respective meetings.
- eliminating staff role duplication between agencies. There has been some limited progress in cooperation between SIL and Wycliffe USA regarding the role of field liaisons, but much more could be done.
- pursuing other joint ventures. For example, there are opportunities for reducing back office costs through elimination of duplication and through scaling, that are not being taken advantage of today. Kingdom stewardship and cooperation ought to override the organizational pride and inertia that prevents more joint ventures.

Besides working on the SIL and Wycliffe dichotomy, what else could be done to resolve other dichotomies inspired by Enlightenment thinking? Here are a few additional specific ideas:

7. See, for example, “Does Collective Impact Really Make an Impact?” by Stachowiak and Gase (2018) and The Collective Impact Forum at https://www.collectiveimpactforum.org/what-collective-impact.

- orient all existing and new SIL staff to integral mission. Related to this, there could be an effort to graciously help those staff who cannot abide this belief to leave the organization. Also, SIL would make it clear to Wycliffe organizations that SIL will not accept seconded staff who are not committed to integral mission.
- provide the same support for team and workgroup evaluations as is currently done for individual staff evaluations
- include in training an appreciation for the Christian heritage and dynamic in the global south.

Many of the action items that follow would also help to resolve west to the rest dichotomies.

Action #2: Create alliances 1) between SIL and Mobilization Centers, and 2) between SIL and Language Program Partners

- Missiological theme: reconciliation; mission of God
- Literature themes: polycentrism; glocalization
- Interview themes: sending; collaboration; localization; systems and structures; written agreements

A second action item would be for SIL to work with other organizations to create two new alliances. (These ideas would of course be affected, though not precluded, by any decision for the Wycliffe Global Alliance to accept SIL, as recommended above.) The value of doing this was reinforced by the multiple interviewees who spoke to me about moving into alliance structures. Several interviewees spoke of how their agencies within the past couple decades had moved from being a solid western structure to a looser global network.

As one interviewee pointed out, an alliance relationship allows organizations to each develop their own structures according to their cultural contexts, rather than trying to fit into the same western structure. It fits what some would describe as a polycentric model for relating of organizations. As another interviewee pointed out, using the term alliance avoids the negative

associations with the term partnerships, which has often been equated with collaboration that is limited to just western funding. So a pitfall that alliances can avoid is western bilateral transactional relationships between organizations. Done right, alliances permit power sharing between global north and global south agencies. And alliance building has also become a way of institutionalizing cross-agency learning (an opportunity which was highlighted through the interviews I conducted).

The first alliance for which I see a need is an alliance of organizations with a common vision of seeing staff mobilized for Bible translation and language development. This idea also relates to a trend that Missio Nexus Consultant for Global Engagement Eldon Porter shared with me for mission agencies to focus either just on mobilizing or just on field operations. That was repeated by the leader of a larger, growing agency that I interviewed.

Some might question whether the need for an alliance of agencies involved in mobilization of Bible translation and language development staff is not met already by the Wycliffe Global Alliance. In theory this could be the case, but with respect for its choice, the Wycliffe Global Alliance has limited itself to identifying “streams of participation” (common organizational activities). It has avoided opportunities to facilitate actual alliance building among groups within the Alliance, suggesting that if such is needed it could be created by bilateral relationships among individual Wycliffe organizations and with SIL. In my opinion such an individualistic approach leaves undeveloped potential for organizations to work more effectively together.

Furthermore, today there is unexplored potential for mobilization of staff for Bible translation and language development beyond the Wycliffe organizations. For example, several interviewees mentioned the German agency DMG that only does mobilization and then signs agreements with field agencies under which the mobilized staff serve.[8] Another example is

8. See https://www.dmgint.de/about-us/who-we-are.html.

Movida that focus on mobilizing Latin Americans for missions.[9] One interviewee told me how his historically-western missions organization has now outsourced all sending to another organization.

The second alliance I call for is one among organizations who are involved in Bible translation and language development programmatic work. Questions could be asked again whether the Wycliffe Global Alliance could meet such a need for Wycliffe organizations with language programs and SIL, but again, they have not chosen to actively pursue that strategy. The Wycliffe Global Alliance has the strength of creating space for wide global inclusion; their weakness has been that the looseness of the Alliance has led to competition directly and indirectly. This has resulted in a lack of correctives to national tendencies (whether western tendencies toward acting like multinational corporations or global south tendencies toward inefficiencies) and also a vacuum of leadership. Into this vacuum have come the Every Tribe Every Nation alliance (for allying western Bible agencies with certain donors) and Wycliffe USA's Global Partnership alliance (for allying some related Bible agencies with field work). But space remains for a broad, healthy alliance among contributors to Bible translation and language development work.

Furthermore, there is an increasing number of agencies outside the Wycliffe Global Alliance involved in Bible translation and language development programs. An additional and perhaps better question could be whether the Forum of Bible Agencies International and national/regional forums of Bible agencies could not meet the need for linking the operations of Bible translation organizations. But, for the most part, these forums again have limited themselves to information sharing. That is not to downplay the value of information sharing in general and specifically by these forums.

9. See https://movida-net.com/en/usa/.

To balance out the looseness of an alliance structure, each of these two proposed alliances could also develop common standards. Again, in theory the Wycliffe Global Alliance could promote these, but so far has not shown much appetite for fostering and providing accountability for standards and best practices. Of course, and as indicated by interviewees, active relationship building and written agreements are also necessary for well-functioning alliances.

Freeing and relinking mobilization centers and field operations through forming such alliances could create a fresh start for relationships between SIL and Wycliffe organizations. This would add fresh energy to these relationships which in some cases seem weighed down by past metaphors and misunderstandings. It would also create fresh pathways for partnering with global south sending agencies and denominations. Of course, any alliance building would need to be pursued sensitively and patiently so as to result in greater effectiveness, not greater ministry complexity.

When establishing the mobilization alliance, brief, clear secondment agreements should be created that all seconded staff would be asked to sign. This secondment process would include answering staff questions and clarifying responsibilities for member care. These steps are necessary because it is not just organizations, but also individual staff who are weighed down by past metaphors and misunderstandings. The toll taken on staff by lack of clarity on how they are to relate simultaneously to SIL and a separate Wycliffe organization is quite heavy, resulting in a loss of morale and energy.

In addition, making governance decisions in Wycliffe organizations (such as board selection) should be limited to those with Wycliffe roles. Under the current dual membership model, a staff person may be in a full time SIL or full time Wycliffe organizational role and be expected to simultaneously participate in the governance of both organizations, despite being relatively uninformed about the other organization in which they do not have a full time role. Concerns about being well supported by a Wycliffe organization, even when not participating in

governance, would be handled through mechanisms specified in the secondment agreement (such as established communication channels and a field council). Another improvement could be that financial and prayer supporters of staff would be informed through correspondence whenever a secondment occurs and be given an opportunity to answer any questions they have. All of these steps would bring clarity to staff and constituency as to the relationships between Wycliffe organizations (or other sending organizations) and SIL.

Strictly speaking, SIL would not need to be the one to initiate these alliances. For example, I have mentioned the group called Global Partnerships that Wycliffe USA has been creating to fill the vacuum from needs not met by Wycliffe Global Alliance. SIL is participating in this effort and it could evolve to meet some of the second alliance need I describe here. Regardless, SIL leadership should demonstrate clear responsibility for making sure that SIL is participating in mobilization and language program alliances.

Action #3: Take Responsibility for Recruitment and Onboarding and Adopt New Models

- Missiological themes: global diversification of the Church; being sent; calling
- Literature themes: voluntarism; philanthropism
- Interview themes: flexibility; sending; collaboration

My next recommendation to SIL leadership is to take responsibility for recruitment (mobilization) and onboarding, and to adopt new models and processes. These have to be figured out if there is any hope of involving many more of the globally diverse staff available today. These two steps are foundational if SIL is to move out of a west to the rest paradigm.

The starting point in SIL would be to appoint a person to a full time role responsible for recruitment.[10] The reliance of SIL upon Wycliffe organizations for recruitment has been true for so long and been so complete that even after the organizations separated, SIL leaders failed to

10. I am not suggesting all that needs to be done can be accomplished by one person, but there does need to be one position that is responsible for all SIL recruitment.

bring order to this responsibility which is essential to every organization. I am not suggesting any distancing by SIL from Wycliffe organizations. Wycliffe organizations, especially the historic western ones that continue to recruit for SIL, would be happier with SIL if there was a clear SIL contact for SIL's recruitment. And much can continue to be done in recruitment with partnerships with Wycliffe organizations—as well as other organizations. But no progress can be made until there is clarity within SIL as to this role. Much recruiting activity can be outsourced by SIL, but responsibility for SIL recruiting should never be outsourced.

A second change that must be implemented if there is to be hope for implementing any of the other ideas I will mention is the appointment of a leader in SIL to take responsibility for new staff orientation. Again, the only possible way to explain why this function, which every organization must have, has not occurred is a failure to change when previous systems (owned by Wycliffe organizations) went away from SIL. Orientation to SIL should definitely be done in partnership with Wycliffe organizations, but it must be owned by SIL. Orientation has been discussed within SIL as a need for at least a decade, but as of today, there are still no standards for orientation programs. Orientation need not be provided in exactly the same manner in every location, but there must be a common core curriculum, if there is to be coherence.

Having taken these two remedial and fundamental steps, it would be possible to consider adopting models and practices demonstrated by other agencies as effective in recruiting and orienting globally diverse staff. The SIL people responsible for recruitment and orientation should be tasked with learning from other organizations as quickly as possible. Many of the ideas that follow were stimulated through my research interviews with agency leaders.

Agency leaders described the following fruitful recruiting practices in having a globally diverse staff.

Be flexible

As described above, flexibility was an important theme of agency leaders when I interviewed them. This was not just as a general strategic principle, but showed up in specific HR practices. For example, a leader talked about how, because of cultural differences, they no longer globally specify the process for recruitment, just the outcomes. OMF Director Patrick Fung says, “Eldon Porter in his paper, “Partnering with the Majority World in the Global Paradigm” wrote,

> In light of the vast diversity of expressions of missions, the intrinsic value of flexibility is essential if one is to become globally friendly. Traditional agencies that were developed in a paradigm where almost all their missionaries came from fairly similar contexts (education, a common trade language, standard of living, etc.) are faced with a vastly diverse and constantly changing global context. A partnership friendly agency is almost always one that is focused on the essentials and flexible with secondary issues. Every [mission] agency is different, but when membership is tied to structures, policies, and systems, it will be more difficult to truly partner with the majority world and treat their missionaries as equal. (2017, 7)

Create space for new means of affiliation

As another example and related to a key insight above, one leader (paraphrased) said, “We are a network surrounded by a movement. People can move in and out easily. You don’t have to be on staff to be part of the core.” Several interviewees talked about how they have created new categories for staff who are not members. One described how national agency staff can have affiliation with the international agency without joining the international agency.

Diversify recruitment staff

Having staff from the global south recruit in the south, e.g., Colombians recruiting in Colombia, was cited as effective. One agency has an initiative called “New Horizons” for recruiting outside traditional sending countries.

Recognize and respect collectivistic choices

Allow for mechanisms not centered on individual choice. Individual decision making will always be part of the recruitment process, but in some global south cultures the decision for an individual to be part of SIL should be allowed to be the public decision of a local church and its leaders.

Help congregations play different roles

One leader of a historic agency said that local churches wanted to get more directly involved, so his agency has chosen to have them handle screening, member care, and finances in some cases. They call the church groups “local membership teams” and they now play roles formerly done by agency staff. Some of these churches have requested training in member care.

Be altruistic in recruiting

Another interviewee emphasized that the younger generation needs to be recruited with a message of collaboration and a willingness to help identify places for ministry, even if it is not with the recruiting organization.

Finally here are a few other ideas for recruitment or orientation inspired by the literature:

- Related to orientation, do we need to develop contextualized initiation rites for SIL workers in each continent or country? (This question was inspired by reading about the concept of christological initiation by A. T. Sanon cited by Charles Nyamati In Schreiter 1991, 8–9.)
- Could the notion of “citizen” replace our current use of the monikers “member” and other “staff”? (cf. Cabrera and Unruh 2012, 117 ff.)
- How might we foster attitudes of mutual capacity building? (Hofstede 1997, 221; Kraus 1998, 90)

I have already recommended SIL Global Human Resources form a global south guidance group like that referenced by several agency leaders that I interviewed. This could be started by appointing trusted colleagues from the largest sending non-western countries. I also recommend forming close relationships with a few other agencies who can be learning from each other in these realms.

Action #4: Conduct an Audit of National Strategies

- Missiological themes: reconciliation; mission of God; incarnation
- Literature themes: individualism, independence, and self-reliance
- Interview themes: collaboration; localization

My next specific recommendation for helping SIL move out of the "west to the rest paradigm" is to conduct audits of SIL's work on a country-by-country basis. SIL leaders have been encouraged to lead change in ways that are consistent with the missions paradigm shift through a series of major multi-year organizational initiatives: Vision 2025[11], Comprehensive Planning, Reinvention, From Grassroots to Global, and now Localization. In the terminology of the theory of innovation of diffusions, the Innovators and Early Adopters have responded.[12] The Early Majority have made some changes, but still have questions. Hopefully they will take up tools like the recent "Sustainability and Localisation Assessment Tool." But that still leaves the Late Majority and Laggards who have resisted change.

While rejoicing that there has been significant progress and change, it is time to move past the SIL organizational culture tendency toward optionality, whereby SIL entities can decide

11. Vision 2025 is the Bible translation version of the missions watchword of an earlier generation, "the evangelization of the world in this generation"; thus "a Bible translation in progress in every language of the world (needing one) in this generation (by the year 2025)".

12. See https://en.wikipedia.org/wiki/Diffusion_of_innovations.

to ignore changed paradigms.[13] If SIL is to fully move out of a “west to the rest” paradigm, it must do so intentionally and completely. I am not suggesting coercion or manipulation. But sometimes we get stuck within our own limitations or even successes and cannot see the alternatives. I envision a process whereby trusted SIL leaders positioned inside and outside a country would collaborate to see the way forward on a country-by-country basis. Experience and expertise would be respected, but no hard questions would be avoided.

The country-by-country audit of SIL’s work would consider Bible translation and language development movements in each context. In the phrasing of Hame, an audit would answer the question as to whether SIL’s strategies, structures, and partnerships have the best "ecological fit" (2007, 202). Also asked would be the essential question, “In light of existing movements and organizations, would we begin work by SIL in this context today, and if so, what would that work (SIL’s role) be?”

These audits would include evaluating the relationship of SIL with Wycliffe Global Alliance organizations, as well as Bible societies, on a country-by-country basis to assess what organizational distinctives exist and which are necessary. For at least the past three decades, there has been a general trend of directing westerners to SIL and global south citizens to national Wycliffe organizations. While that was begun with the best of intentions, I believe it has become competitive and dysfunctional.

As part of the audits there would be robust exploration of participation in networks, alliances, and partnerships.[14] Leaders might need help to be clear about the differences between these different forms of organizational relationships. Recommendations coming from an audit could include:

13. Modernism has created a crisis of authority (Newbigin In Sampson, Samuel and Sugden 1994, 64). Together with pluralism, this feeds into SIL’s organizational culture of optionality.

14. Organizations in networks share information, those in alliances cooperate in initiatives, and those in strategic partnerships depend on each other to accomplish their mission (cf. Butler 2005, 31 ff.).

- fostering deeper collaboration with sharing of information,
- creating new cooperative initiatives,
- sharing back-office operational systems and resources,
- developing common measures of progress
- establishing overlapping or even joint national advisory councils.

There would also be consideration of mergers. I am not saying that merger is the correct ultimate solution everywhere, but it should be considered everywhere and used where appropriate.

Having considered sustainability for many years, it is apparent that the most effective strategy for seeing sustainable results is to link efforts with sustainable institutions in a society. As SIL's work has matured, it has become apparent that such institutions include governments, schools, and churches. But we should give additional attention to national Bible societies, since in many contexts they represent the best opportunities for sustainable Scripture publication and distribution, if not also Scripture revision.[15] Past efforts at cooperation with national Bible societies have sometimes been painful, largely due to the very different economic models between SIL and the Bible societies. However, taking a fresh look together at our common commitments to the mission of God could result in new opportunities for cooperation.

In Appendix D below, I offer several organizational relationship models that could be useful to explore with leaders during the auditing process.

Questions for Further Consideration

Of course, additional details would need to be addressed to conduct the audit I am proposing. To identify some of those details, here are questions to consider in planning the audits:

15. And possibly even stewardship of Christian language development resources.

- What higher level organizational partnerships should be involved in the audit? Examples include Wycliffe Global Alliance, United Bible Societies, western Wycliffe organizations that supply funding for work in particular countries, Biblica, and The Seed Company.
- What principles that may not be well understand should be presented to leaders as part of the audit? This includes ideas like collective impact, shared measurements, and backbone organizations, as discussed in the NGO literature review section above.
- What elements of program evaluation should be included?
- How should work that is not structured in a geographically-based work unit be included? Examples include service groups and the new diaspora initiative.
- How will accountability and follow-up be designed into the audit process?
- What reporting will be done?

Questions that could be asked in the audit include:

- How well have agencies with related missions explored the mission of God together?
- Are the organizational distinctives of these agencies largely a product of previous histories, and have they now outlived their relevance?
- Are there more appropriate ways to combine the different capabilities and strengths of organizations who share a common vision?
- What could be done to give greater organizational expression to the truth of the unity of all Christian believers?
- What potential synergies between Bible agencies should be explored?

A practical first step in conducting the audit proposed would be to perform a pilot test and refine plans based on the experience.

Action #5: Develop New Strategies That Reflect Glocalization

- Missiological themes: global diversification of the Church; incarnation
- Literature themes: globalization/glocalization; polycentrism

- Interview themes: systems and structures; geography; collaboration; flexibility

> The real choice they [leaders] have in this regard is not to use new tools, cut costs to the bone, improve quality or work harder (although one or more of these might be in order) but to change their worldviews, frameworks and strategies so that the future they create is different from the future they would have encountered had they not made those changes.
>
> —Australian business strategist Richard Hames (2007, 76)

My fifth recommended action for SIL leaders to move SIL out of "the west to the rest" paradigm is to develop new strategies that simultaneously take into account national and global realities. It would not be new to have national strategies or international strategies; what would be different is having them inform each other in new ways. This would involve a synthesis of:

- the global and the national[16]
- what is seen from above and what is seen from below
- the centralized and the decentralized
- the universal and the contextualized
- the standardized and the innovated
- the pilgrim and the indigenous principles (cf. Walls 1996, 7–9)[17]
- the efficient and the adaptable (cf. McChrystal et al. 2015, 80 ff.)
- the never-changing and the ever-changing.

So what might this look like? How might SIL leaders weave together disparate elements so that these "warp and woof" aspects show a beautiful diversity, rather than an untenable tension? The following five implementation ideas are a starting point and will undoubtedly have

16. We need to carefully use the terms "local" and "national" in a manner that pays attention to their differences. In a similar way we must distinguish international vs. global—see http://www.differencebetween.com/difference-between-global-and-vs-international/.

17. In Bible translation, managing the tension between accuracy and naturalness has sometimes been described in terms of dynamic equivalence. Kraft has spoken of "dynamic equivalence churches" (cited by Padilla 2013, 127). We in SIL must embrace dynamic equivalence strategies and forms in each context, so that we can best serve the "dynamic equivalence churches."

to be tested and refined, because all of us have limited experience in a glocalized world. Our ages and resumes can mislead in this regard, because while wisdom endures, our strategies and tactics may be carryovers from situations that no longer exist.

Set Up New Opportunities for Dialogue

A glocalized world requires dialogue between people situated in different contexts. More fundamentally, it requires a belief that work cannot be done effectively in one context without hearing from those in another. SIL was established by its founder to operate in an autonomous manner in each national context. But the world has since been connected in ways that were unimaginable then.

Some of the needed dialogue happens in SIL at the International Conference ("ICON"), but that meeting only occurs once every four years. What is needed is to design cross-cutting dialogue opportunities that can be practiced with more frequency. Several of the agency leaders I spoke with indicated their dependence on annual gatherings of leaders where it is not just one group telling the others what to do, but much more personal interaction and reflection with each other. Another pattern that would lead to more of the needed dialogue is to make further use of cross-functional and cross-geographical teams.

The recent SIL Localization initiative has pointed out the need for national advisory councils rather than expatriate national governance groups. This is good, but in light of glocalization there is also a need for international advisory councils. The SIL Board functions to some degree in this manner. But they are limited to speaking at the highest governance levels and only meet twice a year. For the strategies and structures of SIL to be properly informed today there must be broader global input at multiple levels. I have pointed out the need for an HR advisory group to move our HR practices out of the "west to the rest" paradigm, but that is only one example of what is required. Globally diverse groups are needed in order to be in conversation and to challenge the status quo using scenario planning (Hames 2007, 257).

In today's environment it is not so much about getting the right reporting relationships as it is about getting the right networking relationships. As McChrystal et al. titled their book (2015), what is needed is a "team of teams." To know whether the right connections are being made, social network diagrams would be more helpful than traditional organizational charts of reporting relationships. As part of personnel reviews, supervisors could ask staff to informally sketch their networks, so that they could then have discussions about what other linkages need to be made so that staff are effective in their roles.

Move to More Flexible, Less Geographic Structures

Three interviewees talked about how they had moved from geographic to strategic organizational structures. I am not proposing that SIL abandon all geographically-defined ways of working, let alone ignore geographic realities. But the effects of global transportation and communication technologies should affect our structures and strategies.

In the beginning, SIL's work was planned and structured according to geography. That made sense since language groupings (and influences on them) could be approximated by geographic boundaries. Today in the minds of many SIL staff, including some senior leaders, SIL is still a collection of language programs located in specific small places. But global communication patterns have delinked language from geography. Migration patterns, enabled through global transportation options, have further accelerated this trend. One of the agencies with which I spoke, which is well known for their emphasis on people groups, has shifted to connecting their workers across regions to work with related affinity groups wherever they are in the world. In such a strategy, workers among Arabs in the Middle East would be on the same team as those working with Arabs in Europe.

Train Staff to Knowingly Practice Subsidiarity

One way to avoid the problems of centralization (e.g., bureaucracy, inflexibility) and decentralization (e.g., siloing, chaos, repeating mistakes) is to practice subsidiarity. Subsidiarity is the principle that decisions ought to be made by the lowest or least centralized competent authority (Handy 1989, 126 ff.; Mitchell 2017, 70; Johnson and Wu 2015, 74). This doesn't eliminate higher levels of leadership, because some decisions cannot be made competently except by someone serving in a regional or global role.

One of my research interviewees specifically referenced subsidiarity; another used the phrase "those closest to the problem should make decisions." Practicing subsidiarity contributes to the goal of an organization being local in service, but global in learning.

Training staff to follow the principle of subsidiarity would allow us to be clear and in agreement about what functions of the organization need to be centralized and which need to be decentralized. However, such decisions are not made once for all time. Because conditions keep changing, continued testing in both directions will be required to see what adjustments are needed. That is where flexibility is needed. It is not always immediately obvious. For example, I discovered through my research interviews that some agencies have learned not to standardize the method or even levels of remuneration.

Identify and Deputize People to Move across SIL Structures

Another strategy to manage the polarities of globalization and localization is to identify "global bridgers" and "boundary spanners." "Global bridgers" are people who bring lessons and innovations from field offices or subsidiaries back to headquarters. "Boundary spanners" are similar, but advocate in multiple directions for best solutions that meet the needs of headquarters and subsidiaries. Both roles require social capital and organizational knowledge

(Cabrera and Unruh 2012, 97–98). These would not be formal jobs, but roles that would be described, promoted, and incorporated appropriately into different job descriptions.

Foster Glocal Relationships with Churches

As cited near the beginning of this dissertation, Samuel and Sugden (1982) were critical of multinational mission agencies that behave like multinational corporations. They point out how such behavior can actually weaken and harm the Church in countries where agencies work. Fortunately, in many countries good progress has been made in SIL's relationships with national churches. However, this has been a change from our past and is still not strong everywhere.

Furthermore, the conversations should not be limited to being country-specific. While congregations are local, the connections made by congregations, denominations, and seminaries often extend significantly outside a single country. So SIL leaders should be talking with church leaders about our common position at the intersection of the local and the global.

Action #6: Move More Clearly into Service Provision

- Missiological themes: incarnation
- Literature themes: leadership and organizational issues
- Interview themes: systems and structures

A sixth recommendation in light of changing missions paradigms is for SIL to move more clearly into service provision. SIL's work for many decades was as an initiator and manager of language programs. Some management of programs continues, but it has decreased in many places in favor of program management by national or local agencies and can be anticipated to continue to decrease.

The mental map of primarily being a language program organization persists even though the global context and SIL's most valued contributions have changed. Meanwhile, a variety of new organizations have arisen to participate in Bible translation and language development, and undoubtedly that will continue. But almost all such organizations could benefit from SIL services.

Holding on to an identity as primarily a language program provider would mean the inevitable diminishment of SIL. It is not critical that SIL continue; someday the organization's role will be done. But it is unfaithful stewardship of the resources and experience that SIL has at this stage not to reposition them for maximum benefit. Still, many in SIL perceive SIL only as a program provider.

SIL has actually provided language services for many years now, but SIL's structure and the attitudes of some leaders make those services seem like secondary work. SIL has a large international language services group (that I formerly led), but it is perceived (actually misperceived) as primarily being for internal services that support SIL's language programs. Furthermore, the international language services group is not well connected in structure or strategy with the increasing amount of service provided through SIL's national structures. My proposal is for a coherent services structure that extends from the local through the national and area to international. As part of more clearly moving into service provision, also needed would be development of a set of indicators related to the services we provide.

This conviction comes not only from reflection, but from the research interviews I conducted. One agency leader said (as cited as a key insight above): "I spent the first 10 years in my role assuming that our organization would go out of business. I gave up on that at Lausanne 2010 because so many people were interested in our services." The leader of another agency said that previously his organization had been a service provider with clients, but now has become a service provider to service providers (other mission agencies). There is a

clear trend of historically-western mission agencies transitioning from Parent to Big brother to Partner to Service provider.

A significant source of angst for some SIL staff about moving more into service provision is a fear of abandonment of the principle and practices of incarnational ministry. As stated above, incarnation is an important ongoing principle for advancing the kingdom of God. As Walls has said,

> Christian faith is embodied faith; Christ takes flesh again among those who respond to him in faith. But there is no generalised humanity; incarnation has always to be culture-specific. The approximations to incarnation among Christians are in specific bits of social reality converted to Christ, turned to face him, and made open to him. All our representations of humanity are partial and incomplete; complete humanity is found only in Christ in his fullness. (In Walls and Ross 2008, 203)

But I don't fear the loss of incarnational ministry with greater involvement in services. I think that for some their fear may actually be grief associated with the loss of the distinction of being the only actor in a language community. However, for most communities that degree of isolation is gone. And incarnational ministry should not be associated with just one model of ministry. I believe incarnational service provision is a possibility. The question is only whether we are willing to stretch to make our service provision culturally appropriate and relatable.[18] Relationships will always be key to providing good service, and therefore incarnation can always be a part of our ministry, if we consciously pursue it. Furthermore, to reverse an earlier quote from Walls, "translation is incarnation." Even if SIL staff don't take up long-term local residence, the Scripture translations that we support will.

In fact, an emphasis on incarnational ministry is a key to improving SIL's services. Doing so would improve our relationships with others and prevent viewing service customers impersonally. Emphasizing incarnation would also counterbalance the "person culture" in SIL that can ironically produce impersonalism, especially in the global south. "Learning to see the

18. Interestingly, global south staff are typically stronger than westerners in the relational skills required for providing incarnational services. Therefore, many more such staff are needed.

so-called other as a friend increases our sensitivities to the reductionism, commodification and manipulation that plague some versions of mission and ministry" say Heuertz and Pohl (2010, 30). Especially when activity horizons are short, it is vital for relational horizons to be long (Shaw in Bushe and Marshak 2015, 392).

Action #7: Take Responsibility for Income and Experiment with Different Economic Models

- Missiological themes: reconciliation
- Literature themes: philanthropism; entrepreneurialism and materialism
- Interview themes: variable remuneration; money; flexibility

> Our minds become closed to alternatives because we believe that the present course is an economic necessity.
>
> —Dutch professor emeritus of economics and social philosophy Bob Goudzwaard (2001, 33)

SIL faces many economic challenges. For several years, SIL has been looking at alternative streams of income to supplement decreasing income from Wycliffe organizations. But the challenges go further. In what could be considered unbelievable by those who do not understand SIL's history, there is no one role in SIL (below the executive director) responsible for SIL's income. That must be corrected.

Challenges also include how to continue to work with the western Wycliffe organizations to use the western support-raising and project funding models where appropriate, without creating unhealthy dependencies, jealousy, or competition. In an understandable but unfortunate desire for efficiency, some of these Wycliffe organizations have decided to bypass the relational networks cultivated by SIL and instead to just inject money, without understanding the cultural or relational impact in local communities. And some have conditioned the donor market for only partial costs by assuming SIL's services will always be provided for free.

Perhaps most significantly, there is the challenge of moving past “west to the rest” as the sole financial strategy. Valuing the contributions, small and large, of the whole Church in reaching out to the whole world seems like an aspiration, but not yet a developed strategy in missions in general and specifically in SIL.

In my interviews with mission agency leaders, many identified similar challenges (with the exception of not having clarity in role responsibility for income). None of the leaders claimed to have definitive or comprehensive solutions to these economic challenges. But many were experimenting with new income opportunities. As noted earlier, Walls has foretold the need for a new type of sodality that is of a different economic order (2002, 259).

No one economic model is working everywhere. Here is a list of some of the different models I heard about in my research interviews:

- bivocationalism and tentmaking
- sharing funding formally (pooling) or informally, between workers
- variable remuneration
- local fundraising
- global south workers being funded from the global north
- organizational raising of funds in order to supplement individual support or to use as salaries
- church-based funding
- business sources of income, and
- alternative ministry sources of income.

In the paragraphs that follow I expound on these options.

Bivocationalism and Tentmaking

Much has been written and said in recent decades about "tentmaking" approaches.[19] A substantial amount of that in the past has been idealistic promotion of the concept, with now an equal amount warning of challenges in actual experience. In particular, pursuing a dual strategy of missions and business with personnel who have neither the skills to do business nor the time to do ministry tends to result in a dual failure of disappointing ministry results and business results. Using a business cover for ministry in restrictive environments seems to be a tactic of increasingly less interest to mission agencies.

Another concept combining business and mission that appears to be of growing interest from my limited research interviews is bivocationalism. Unsolicited by me, bivocationalism was raised as an option of growing interest also in my pre-research interviews with missions experts Craig Ott, Scott Moreau, and Enoch Wan.

Bivocationalism differs from tentmaking in that the bivocational worker most commonly has two jobs—one that is primarily for ministry and a second unrelated one that is for income—versus the most common tentmaking model in which the worker leverages a business job for ministry purposes. Interestingly, bivocationalism could be seen as being closer to the apostle Paul's experience of tentmaking than much that is labelled as tentmaking today. Bivocationalism appears to be a form of "business as mission" that better fits global south workers. It could also be another partial solution for increasing the diversity of western missions workers, since, in my urban ministry experience, minority pastors are more frequently bivocational than their white counterparts. Bessenecker (2014, 65) confirms this: "The bivocational option . . . is standard

[19] See Rundle and Steffen 2003. A significant number of resources and networking opportunities are available at https://bamglobal.org/. Note also this quote supportive of tentmaking: "The structures of traditional mission agencies need to change in order to fully facilitate this way of mission and allow for the inevitable partnerships that come from tentmaking" (Fung 2017, 9).

fare for ethnic minority urban church pastors, but relatively unaccommodated and only marginally tolerated in the white parachurch ministry world." However, Ed Stetzer, executive director of the Billy Graham Center, says that, "Already, more than one-third of all American pastors are bivocational, and this number will probably grow" (2017).

Another related trend mentioned by several of my research interviewees is mobilization of business professionals for association and involvement with a mission agency in field work. These workers find common cause with the mission agencies, but are not employees or even considered staff of the agency. One agency described working primarily with westerners who are being educated or employed outside of their homelands. Another interviewee referenced "spirit-led, mission focused (but often not 'mission employed') Christians and their churches and movements from the 'younger' churches." Shifting toward "marketplace workers" was done for two reasons: 1) they may have access not available to missionaries and 2) increasing the effective workforce without needing to deal with financial support.

Sharing Funding

Another economic model described by my research interviewees, that seems especially relevant for welcoming more global south workers into an agency, is sharing of funds. While a few agencies do this formally through a pooled income plan, more common was informal sharing between workers. While informally practiced, it was actively encouraged by the leadership. One agency leader said (paraphrased), "We are committed to resource sharing that is manifested in a spirit of generosity across the membership; it demonstrates that the gospel is growing our hearts." He indicated that their organization would not be able to have the diversity desired at their leadership gatherings, did not staff respond to opportunities for donating whenever they have an international conference. A leader from a different agency said (paraphrased), "In order to deal with different levels of financial support for staff from different countries, we have a fellowship fund in each branch."

Biblical precedent for such sharing includes Deuteronomy 15:4 (“There should be no poor among you, for the Lord your God will greatly bless you in the land he is giving you as a special possession”), and the early church’s experience described in Acts 2:44–45 and Acts 4:32–35. 2 Corinthians 8:12–13 provides this direction: “Whatever you give is acceptable if you give it eagerly. And give according to what you have, not what you don’t have. Of course, I don’t mean your giving should make life easy for others and hard for yourselves. I only mean that there should be some equality.”

Sharing funds between workers is not a new concept in SIL, but most commonly it has been done privately and without explicit encouragement. I would like to see both supported and paid staff be encouraged to give sacrificially to a common pool. Another among many ways of practicing it would be to give people the option of pairing western and global south missionaries in prayer and finances. Creating new avenues for promoting and graciously practicing generosity could yield good spiritual as well as financial fruit. As Franklin and Niemandt say, “generosity . . . has a two-fold benefit: (1) it blesses those in need; and (2) it reflects God’s character” (2015, 388). What might be possible when generosity is a more explicitly promoted economic practice in SIL?

Variable Remuneration

Another practice to better embrace the global workforce of today is to practice variable remuneration. Like the previous item, and unlike most of the other items in this list, this is not an organizational income alternative, but rather a different way of administering individual income. Within SIL there has always been some variability in remuneration, according to the guidelines set by different Wycliffe organizations and the choices of individual lifestyles, but this is a call for much greater flexibility and understanding of varying economic realities. It fits with the pattern of HR flexibility noted and commended above.

From my research interviews it seemed organizations are dealing with complexity by choosing to dispense with organizational uniformity, and instead allowing for financial flexibility, despite apparent contradictions. One agency leader spoke of different people raising differing amounts of support, according to the norms of the church in their sending countries. Another spoke of giving up on a global salary index in favor of making salary decisions at the national or even at a city level. Yet another agency has carefully studied purchasing power parity of traditional and newly sending countries and shared this information with their staff.

A leader of a more technical ministry said that remuneration is set on a country-by-country basis, but what they use as a guide is the salary of a college professor in each country. Some agencies described adopting a much more flexible approach that allows remuneration to be set through dialogue between sending churches and receiving field structures. Interviewees also spoke of using multiple models for compensation, including models where more remuneration is by faith and less is by sight. The need for organizational flexibility and grace from co-workers to deal with observable differences in staff incomes was noted by one of my interviewees and certainly has to be a key to successful use of variable compensation.

Local (National) Fundraising

Global businesses have recognized for some time that there is wealth even among the poorest of nations and that there are economic resources available among the most modest of people. This latter phenomenon has been termed “the wealth at the bottom of the pyramid” and has led to extensive sales of mobile phones. A biblical example of valuing the most modest of gifts is given in Jesus’ observations about the widow who offered two small coins (Mark 12:41–12:44). Unfortunately, western missions agencies often have demonstrated a tendency to focus primarily on high capacity donors. In order to diversify income, one agency leader with whom I spoke said that they aim for all national offices to be at least 50% self-supporting. Is it possible

that external (expatriate) resources will only take their rightful place when internal (local and national) resources have first taken their rightful place?

Global South Workers Being Funded from the Global North

In view for many agencies is how best to combine western finances with global south human resources. As Escobar has noted, "However, despite the present shift of Christianity to the South, in coming decades Christian mission to all parts of the globe will require resources from both North and South to be successful" (2003b, 16). He points to one model: "In the *cooperative model* churches from rich nations add their material resources to the human resources of the churches in poor nations in order to work in a third area" (2003, 65). But agencies are seeing both opportunities as well as pitfalls in such combinations. An interviewee told me about vigorous, ongoing discussion in his agency about how healthy it is for global south workers to be primarily supported from the global north. The way forward seems to be experimentation, while sharing lessons learned with other agencies.

Organizational Raising of Funds to Remunerate Individuals

In addition to the traditional choices of having all staff raise personal support or paying a salary from donations to the organizations, most of the agency leaders with whom I spoke were trying some kind of blended approach. One leader spoke of organizationally raising funds to use as subsidies for certain activities like new staff orientation. An advantage of organizational raising of funds, even if only for a limited set of activities, is that it counters the individualism reinforced each month through individual fundraising.

Church-based Funding

Several agency executives spoke with me about how they are learning to mobilize churches, not just individuals. From their reports, this seemed especially culturally appropriate in Latin America. They had stories of how churches would not only release people for full-time ministry, but also fully fund them. Of course, this also carried expectations that the churches could ask for the staff to return to church ministry. One interviewee said that one of their national mobilization centers has member churches that raise administrative costs in addition to providing staff support.

Business Income

Two executives spoke of how their organizations were supplementing their philanthropic income with business income. In both cases, the leaders recognized the complications and the potential for mission drift (cf. Greer, Horst, and Haggard 2014). But they also felt the additional income, especially in support of global south workers, was worth the risk. As one leader said in our interview (paraphrased): “Diversification of income is critical. For the apostle Paul most of his support came from his business. We have the idea that offerings are the only spiritual way, but that has only been true in modern missions.” Several SIL colleagues have considered setting up translation businesses, but I am not aware of any (yet) who have created sustainable business income in this manner.

Alternative Ministry Sources of Income

In addition to the more familiar “business as mission,” one organizational leader spoke to me about how they are pursuing “mission as business.” His organization looked at their skills and experience and realized they could leverage that for training churches in their traditional home country. The training, curriculum, and consulting would all be provided on a fee basis. At

the time of the interview they were still preparing to launch this ministry income initiative, so it was not possible for them to report on its successes or failures. There are numerous activities in SIL that could be positioned as services and be useful for both commercial and philanthropic funding—more on this topic below.

All of these ideas are in addition to adapting traditional support-raising to make it work in the global south. One interviewee's conviction was that if God has given you vision, He has given you responsibility for raising resources. He also soberly added that Africa and Latin America are only now developing mission-giving habits. Even in newly participating countries in the west, support-raising has been challenging but has worked, as in Wycliffe Slovakia's experience (Schottelndreyer, Barnes, and Meier 2016, 268). I also encourage experimentation with the communitarian support-raising alternatives cited by Robinson (2018) above.

Earlier I criticized some western Wycliffe organizations for bypassing the relational networks cultivated by SIL. At the same time, I affirm the value of decreasing where possible the length of the chain between donors and program workers. Having too long a chain not only causes inefficiencies, but can also limit accountability and relational appreciation. This seems to be a clear case where humble hybridization of western and southern approaches is needed. In the same places where the west sees a need for more transparent and documented accountability, the south sees a need for more trusting and healthy relationships. Could we develop new best practices together that blend these approaches?

Many of the ideas I have shared here are not new. But it would be new to have a role in which one person serves as the focal point of responsibility for SIL's income. What is also critical relative to embracing the new global south workforce is for SIL to execute on some new ideas and carefully track the results, sharing lessons learned with other agencies, iterating and evaluating until workable solutions are identified. We would also be wise to follow the example of some of my interviewees in establishing advisory boards composed of workers from diverse backgrounds. In a pre-research interview, professor Allen Yeh recommended looking for parallel

situations in Christian history. The experience of the Moravians and the Basel Mission Society (cf. Danker 1971) could be a valuable example to consider.

The answers for the future will undoubtedly be to embrace multiple models simultaneously—traditional missions fundraising, bivocationalism, business as mission, service organization income, etc. We will have to have the organizational flexibility to live with the challenges and contradictions that result from having multiple income models. And we will have to have the individual grace to not compare our situations with each other. As one of my interviewees said, “Beware of the paradigm that drives you. Listen and respond.”

Action #8: Coach Staff to Serve on Multicultural Teams

- Missiological themes: incarnation; reconciliation
- Literature themes: critique of the west; nationalism; leadership and organizational issues
- Interview themes: multicultural leadership; collaboration; dialogue

> Teamwork has proved to be extraordinarily difficult for Western missionaries. The obvious necessity of inventing some sort of basis to share the territory and the task with missionaries from other countries and cultures has forced this issue. But Americans, for example, are rarely experienced in team relationships except in competitive sports. We tend to be loners. Sometimes we are prepared to use helpers, but the relationship works best—in our eyes—when we make the assignments.
>
> The multicultural reality of today's worldwide mission force compounds the problem. Many people in the world, not just Westerners, find it difficult to work as peers or subordinates to people of another language, culture, or race. While this is a problem that Christian transformation can deal with, many missionaries have not yet sought the spiritual resources to enter into this transformation. In many, many situations, intercultural teams have fallen apart.
>
> —Dean of International Studies, Mission, and Education Ted Ward (1999, 152)

My eighth recommendation to help SIL move out of the “west to the rest” paradigm into a “whole Church” paradigm is to train staff to serve on multicultural teams. Having training on cross-cultural dynamics is not new to SIL, but that has been largely with an assumption of adjusting to one new culture as a cross-cultural worker.

The challenges of working with people from multiple cultures should not be underestimated. Historian Robbie Robertson has said, "The creation of effective strategies to handle the reality of multiculturalism is humanity's greatest challenge" (2003, 258). The challenge is not limited to expatriates from an increasing number of countries and national citizens working together. In numerous contexts, the tensions between locals and nationals can be equally great, if not greater.

What is needed is not an understanding that cultural differences exist among people, but training in how to work effectively and simultaneously with people from multiple cultures in a team configuration. Furthermore, such training should not be viewed as an optional choice for personal enrichment, but as an essential skill for working. Books and courses will make a contribution to multicultural teamwork, but only as a complement to coaching and consulting with real work teams.

A number of my interviewees spoke about providing such help to multicultural teams (and so I would recommend we see their organizations as a resource for SIL in this area). Their organizations recognized training in multicultural teaming as essential in order for them to either succeed with the diversity of staff that existed or attain the national diversity they desired. As one interviewee emphasized, God has uniquely gifted people from their cultural background in how they do ministry and how they lead, but this must be intentionally sought out and explicitly valued. One interviewee spoke specifically of the necessity of training global south workers to relate to others who had been colonizers of their countries. Another interviewee advised that New Testament reciprocal living is the best way to help multicultural teams.

Having as a norm the training and coaching of staff in multicultural teaming helps to intentionally move away from the paternalism embedded in “west to the rest.” One of the interviewees told me that some staff in his organization struggled with efforts to internationalize, asking, “Wouldn’t it be more efficient to not internationalize, but instead work in partnership and not make them part of our organization?” Interestingly—and surprising to me, SIL’s founder was

committed to *not* having non-westerners in SIL, believing that it would be a form of imperialistic behavior. Instead, he favored nationals forming their own organizations (Aldridge 2018, 203).

A western leader of an organization that has a small western staff, relative to the number of global south staff, spoke with conviction about how leaders have to have multicultural understanding, especially about differences like those found in honor and shame versus guilt and innocence cultures. He cited examples where westerners had expressed positivity in response to the ideas of a global south colleague—with no intention of following through, while their response was understood by their global south colleagues as endorsement. Rynkiewich likewise notes how western staff may cause unnecessary offense by not being aware of shame-honor dynamics (2011, 72 ff.). Other cultural differences like valuing harmony versus valuing truth-telling can also cause misunderstanding and conflict (Hofstede 1997, 58).

Silzer has observed from her SIL experience that multicultural teamwork will also require changes to structures and policies: “Most global organizations now have multicultural memberships, but it is inevitable that there will be structures and policies that make it difficult for people from different cultural backgrounds to flourish and thrive within the cultural base of the original structures (e.g.[,] non-Westerners in American structure)” (2011, 144). She goes on to say that we must be “willing to ask forgiveness for community sins . . . to continue the reconciliation process that Christ initiated by reconciling them. . . . willing to examine organizational structures and policies to remove things that hinder people from thriving in the multicultural context . . . [and to] provide cultural self-awareness training for all levels in the organization and work to establish infrastructure to continue improving multicultural sensitivity” (ibid.).

Working well in multicultural teams is not only important for pragmatic reasons, but also because the relationships bring glory to God, who Himself lives in community (cf. Volf 1998). “Today’s missionaries see establishing interracial and intercultural relationships as both a means of mission and an end in itself” says missions historian Dana L. Robert (2011, 106).

Knowing how to work well in multicultural teams is also foundational to leadership development. Leadership development is culturally embedded, so it can be improved through exposure to different cultural models of leadership. Furthermore, leaders need to grow in discerning where God is working and multicultural teams can be a good environment for developing such discernment skills and intuition.

A significant resource to be leveraged in coaching staff to work on multicultural teams are SIL colleagues who have done research in this area, such as Silzer cited above. In his book *Leading Cross-Culturally*, former SIL staff member and Board director Sherwood Lingenfelter emphasizes the importance of relationships in leading cross-culturally. "Leading cross-culturally, then, is inspiring people who come from two or more cultural traditions to participate with you (the leader or leadership team) in building a community of trust and then to follow you and be empowered by you to achieve a compelling vision of faith" (2008, 21). He goes on to point out that training (ibid., 84) and dialogue (ibid., 99) are necessary for multicultural teams.

Two SIL colleagues who have recently explored multicultural teamwork in their doctoral research are Sunny Hong (Korean-American) and David Nicholls (Australian). Hong's research was published as *A Grounded Theory of Leadership and Followership in Multicultural Teams in SIL* (2017). She surveyed leadership and followership expectations among SIL colleagues from diverse backgrounds who were in formal leadership or non-leadership roles. Among her recommendations are that teams express leadership and followership expectations (2014, 254). She further identifies the need for resources for helping staff to participate in multicultural teams (ibid., 268).

Nicholls' dissertation was entitled *Leadership and cultural hegemony: the experiences of minority culture leaders in multicultural SIL*. His main research question was "What is the impact of the organisational culture and systems of SIL International on the leadership contributions of members from non-US cultures?" (2018, 5). He asserts that the majority American culture in SIL limits the leadership contributions of those who are not from America. And he expresses

concern that preparation for multicultural teamwork is not occurring: ". . . the fact that people newer to the organisation do not seem to have the ability to adapt to a multicultural organisation is disturbing. One wonders how they are being prepared for work within SIL" (ibid., 146).

Action #9: Raise Staff Awareness of Existing Organizational Culture(s)

- Missiological themes: maturity
- Literature themes: organizational culture
- Interview themes: organizational culture, collaboration

> The relativization of culture (or people) without the revitalization of culture (or people) is insufficient . . . .
>
> —American professor emeritus of theology and culture Anthony Gittins (2002, 19)

Perhaps no one aspect of an organization causes the new global workforce to not feel at home in SIL like organizational culture. Yet changing organizational culture can be elusive and usually takes deep commitment because cultures can be so slow to change. Church planter and missiologist J. R. Woodward, like others before him, observes how powerful and yet how hidden organizational culture can be. In this regard he compares culture to gravity (2012, 20).

A lack of self-awareness and impact awareness at any level, including the organizational, is problematic. Null organizational consciousness, other than voluntary individual affiliation, leads to:

- minimal positional authority among organizational leaders
- undirected third person referential statements (Frequently I hear SIL staff people saying,"SIL should . . .," as if they had no identity within and bore no responsibility for the organization.)
- unbridled criticism resulting in organizational weariness. (It is easy to attack nameless, faceless bureaucracy.)

So a ninth recommendation to SIL leaders to help us move into being a more welcoming organization for the global workforce of today is to increase awareness about organizational culture. Leaders could stimulate conversation and reflection about the organizational cultures (plural) in SIL today. That could then serve as the basis for talking about what we collectively would like the organizational culture(s) to be for the future.

A number of interviewees indicated they had been discussing their organizational culture. One interviewee spoke about how his leadership team had recently focused on organizational culture, identifying what was good about current culture and what was not so welcoming. They identified areas that need investing and will do theological reflection on each one. Another said (paraphrased), "One of our strategic directions is to work on our organizational culture so as to create an environment of grace. Most organizations' staff are good at horizontal grace, but not vertical grace." Yet another observed the weaknesses of his organization's culture—there were high expectations of a flat structure, little sense of being driven by organizational purpose, and much decentralization leading to lots of individual and branch independence. That sounded familiar to me. Finally, one interviewee spoke of the need for patience because of organizational culture taking a long time to change.

Nicholls' dissertation, referenced earlier, provides much fodder for discussion about SIL's organizational culture. From his research he identifies the following five themes as prominent in SIL's organizational culture: Aversion to top-down management, Distrust of leaders, Importance of having experience in the organisation, High value for member consultation and input, and Priority of individual (2018, 109).[20] Nicholls identifies SIL as having a "person" culture in Handy's (1988) terms and gives important clues to SIL leaders about how to

20. My own list of SIL organizational culture themes includes: participation, individualism, sacrifice, an academic approach (research, debate, hierarchy of ideas), the importance of context, egalitarianism, "field" prioritization, collaboration with non-Christians, and completion.

work in a person culture. Nicholls' material can help SIL staff go beyond observed behaviors into exploring underlying values, assumptions, and plausibility structures.

I also recommend raising staff awareness about organizational culture by using Schein's classic book *Organizational Culture and Leadership* (1992). Among the useful features that could be read and discussed by SIL leaders are:

- Chapter 19, "The Learning Leader as Culture Manager" that summarizes what the book has to say about the role of leaders in organizational culture
- Culture-embedding mechanisms (Exhibit 12.1), 231
- Subculture differentiation processes, 256 ff.
- Cultural change mechanisms (Exhibit 15.1), 304
- Characteristics of a learning culture (Table 18.1) Schein 1992, 365–366.

Today SIL's dominant organizational culture is dominantly western and in particular, heavily American. In Part 2 of his book Schein indicates that could be changed, albeit not quickly, through explicit acceptance of leaders whose behavior violates the traditional organizational culture.

Action #10: Develop Disciplined Patterns of Conversational Reflection

- Missiological themes: relativization of everything in light of God's mission
- Literature themes: pragmatism
- Interview themes: dialogue, learning

> In relationship with Jesus, we are naturally drawn into Jesus' redemptive and loving purposes in the world. But whatever mission we are called to needs to grow out of and remain grounded in the commitment to continually gather around the transforming presence of Christ and to listen for his direction in our lives.
>
> —American author Ruth Haley Barton (2012, 77)

On the basis of the reading and research I have done, my tenth recommendation to SIL leaders is to develop disciplined patterns of reflection. Dialogue and discernment based on reflection are keys to the way forward in embracing a strategy of the whole Church making the whole Bible available to the whole world. For those aware of my current SIL responsibilities (which include leading an initiative around missiological reflection), they may suspect this recommendation is just a simple assertion to continue doing what I have been doing. But this recommendation is deeper than that because it extends beyond my current role and beyond the topics of reflection addressed in the initiative so far. I envision reflection becoming as habitual for SIL staff as we envision prayer being for monks.

From my vantage point, missiological reflection is very much needed and we in SIL are recognizing the need to do some remedial learning on missiology. For too many of us our missiology is too narrow, being based mostly on a few verses in Matthew 28.[21] A missiology that is primarily limited to the “Great Commission” overemphasizes “going” and one time commissioning, rather than recognizing God’s sending and the need to repeatedly be recommissioned by Him. Our missiology is also too limited in not having considered numerous changes and challenges we face today in light of the mission of God. As just one example, moving into a missions paradigm involving the whole Church means we must do a lot more work in reflecting on God’s Church and our ecclesiology.

But the need for reflection goes much further. Reflection is needed individually, communally, and organizationally. "The hardest development challenges are those that lie within. It is important for development work to be personally transformative. For development practitioners, going through a process of reflection is a necessary step in order for them to model the kind of changes they aspire to see" (Mitchell 2017, 74).

21. A recommendation I have made in the past to SIL Human Resources is to require all incoming staff to have taken the course “Perspectives on the World Christian Movement” or equivalent.

It is tempting for leaders in a fast-changing world to respond with fast changes, neglecting to pause and reflect so that actions occur with wisdom and not just haste. As Wycliffe Global Alliance leader Min Young Jung has said, "Doing missions without constant reflection is not only ineffective but also often counterproductive" (In Franklin 2017, 98). Reflection is an important foundation for discernment. "'The only experience we learn from is the experience we reflect upon, and to do that we need others who will assist us in the reflection.'" (from “Pat,” an associate of Alan Roxburgh in Roxburgh and Romanuk 2006, 190). Reflection enables us to discern a preferred future. “Imagination means forming in people the capacity to reconnect with the biblical story in a way that enables them to discern what God is doing among them" (ibid., 148).

The theme of needing to do reflection came out also in my interviews of missions executives. One interviewee noted, “It is important for organizations to have space to think and to look out into the future. We have been able to do that since we are a small organization. Sometimes bigger organizations have a disconnect between thinkers and production leaders.” (paraphrased) Another interviewee said, “what is important is to be in constant reflection.”

Practicing reflection as a discipline and not just on an ad hoc basis both builds community and is best done *in* community. "The church as the whole people of God has a duty to proclaim the good news and, to that extent, they need faith and praxis, both of which involve levels of reflection. . . . It is not only that everyone has duty to theologize but that that is best done in community and while living together in faith" (quoted from Amirtham and Pobee by Stinton in Parratt 2004, 108). “A missional reading seeks to shape the way of life of a community in light of its role and identity in the biblical story, a way of life that is ultimately embodied through our habitual missional practices” says Sheridan (In Goheen 2016, 278).

The diversification of the workforce of today opens up new opportunities for reflection. Intercultural theologizing allows for new insights that can enable us to see God’s purposes in this world more clearly. We benefit from both unique contextual and transcultural theological

principles. As Escobar says: "A new possibility had been opened for a creative reading of Scripture as a dialogical and communal exercise involving the multicultural and international fellowship of believers around the planet" (In Greenman and Green 2012, 75).

Reflection can free us from our cultural captivities. SIL colleague Sheryl T. Silzer points out that Scripture study and reflective prayer can help us in identifying and addressing how our culturally-based judgments distort the image of God in us (2011, 149). "Just as God made Adam from the dust of the earth and breathed into him the breath of life, so the new creation takes place with preexisting materials" (Walls 2017, 38). We all build with what is in our hands and what is in our hands is culturally conditioned. Eskimos build igloos from snow, but Pacific islanders don't. We can mistake our culturally-conditioned ministry constructions for the eternal Kingdom of God. Reflection is what enables us to see this and to appropriately dismantle and reconstruct.

Reflection is needed also because it is the precursor to the dialogue required for organizational change. We need ongoing critical contextualization (Hiebert 1985) of our organizational culture and subcultures as well as of our national and ethnic cultures. One of Nicholls' conclusions about what is needed in SIL to correct patterns that limit the contributions of minorities is reflection by leaders on leadership. "There seems to be a serious paucity of critical and theological reflection on models and practices of organisational behaviour and especially on leadership" (2018, 230). He continues, "In addition, leadership development could include championing sound theological reflection on relevant leadership topics undertaken in a multicultural context. This would provide a basis and frame of reference for more sophisticated and superior leadership practices, and serve as an antidote to the uncritical, unwitting adoption of culture-specific organisational practices" (ibid., 272). Similarly, one of my research interviewees notes in a book she authored, "One of my observations after more than twenty years of working with Christian leaders around the world is that usually our leadership looks

more like the culture in which we live, than like the culture and values of the kingdom of God" (Overstreet 2011, 3).

Reflection doesn't just benefit organizations, but can also deepen the relationships between organizations. Presbyterian missionary Sherron Kay George, speaking from her experience in Brazil, says, "In order to emulate the incarnational model of God's Trinitarian mission, all partnerships today must intentionally include an honest and critical reflection on missional attitudes" (2004, 26). How many of SIL's organizational partnerships could be deepened through missiological reflection together?

There may be a fear among some in SIL that reflecting together missiologically could highlight theological differences among SIL staff and therefore result in division. From his view of long vistas of Christian history, author Justo González addresses this concern:

> Some might worry that contextualized theologizing could lead to conflict. What led to schism was not contextualization itself, but *unconscious* contextualization. . . . The problem lay in that neither the Greek-speaking East nor the Latin-speaking West was willing or able to acknowledge that its own understanding and expression of the gospel were contextual. On the contrary, each of them insisted its own theology was nothing but 'the faith once delivered to the apostles'. On that basis, there was no option left but to reject and condemn all different understandings of any aspects of the faith, as well as any practice of the faith that did not agree with one's own. Precisely because contextualization had taken place, but was not acknowledged, contextualization resulted in schism. (1996, 16–17)

So rather than missiological reflection harming us by leading to needless theological arguments, it can free us from cultural captivities that keep us from understanding each other and more maturely understanding the Kingdom of God.

Action #11: Cultivate Spiritual Formation in Community

- Missiological themes: reconciliation; calling
- Literature themes: ecclesiology; secularism
- Interview themes: dialogue

> While the metaphor of a [missions] team being a church is not wholly accurate, a team can play a church-like role in our spiritual formation. Whether a team meets together as a church or not, how would it change our perspective to think that perhaps God has put us on this team, not because of some grand design he has for this team to accomplish a mission, but because he wants to use this community to shape us to be the people God has called us to be?
>
> —Christian and Missionary Alliance missionary and pseudonymous author “A. Matthews” (2019, 20)

It is safe to assume spiritual development has been encouraged in SIL since the organization began. But Ajith Fernando’s observations seem applicable to SIL: "A strong rational bent seems to have restricted Protestant Christianity in the West to giving a relatively lower emphasis to spirituality" (In Taylor 2001, 228). What is different about my recommendation is that the spiritual formation 1) be encouraged in community, rather than only practiced as individuals, 2) be seen as part of our vocations, rather than to be done outside of work, and 3) be viewed as something for which the organization shares responsibility, rather than an optional aspiration. "For Christian staff too [in addition to non-Christian employees and volunteers], it must not be assumed that there is an automatic familiarity with how to integrate faith with development practice" (Mitchell 2017, 171).

The importance of pursuing spiritual formation in community is rooted in the fact that participation in God’s mission is done in community and ultimately the truth that the Trinity dwells in community (Volf 1998; Johansson In Sampson, Samuel, and Sugden 1994, 237). Ortiz says, "Community in mission is the first principle. Both elements have to be present, for community without mission is unfaithful to the gospel, but mission without community leads to burnout" (1996, 75).

In this context, when I encourage SIL leaders to cultivate spiritual formation in community, I am using “community” to refer to a small group of SIL staff who work together. Community can easily be spoken of from an idealistic perspective or as an abstract concept. And while it is true that the entirety of SIL is a community in some sense, it is much more

sensible to pursue the practice of community with a smaller group of people working (though not always residing) together. Philip Yancey, astutely observes: "'Community' is the place where the person you least want to live with always lives, says Henri Nouwen. Often we surround ourselves with the people we *most* want to live with, which forms a club or a clique, not a community. Anyone can form a club; it takes grace, shared vision, and hard work to form a community" (2017). "Seeking to follow Christ together and carrying out the mission he has given us *as a spiritual community* is a lot more demanding than being a team or an organization" (Barton 2012, 97). "True *koinonia* doesn't just happen; we build community *intentionally*. Without intentional effort, we will drift back into our culturally conditioned default of isolation and individualism" (Judith A. Schwanz in Schwanz and Coleson 2011, 151).

The importance of spiritual formation and of vocational community appeared in my research interviews. One leader said, "Central to my role as CEO is fostering community." Balancing spiritual formation and skill development was the leadership goal of another CEO.

Cultivating spiritual formation in community contributes to the missions paradigm shift advocated here because it is an antidote to individualism.

> Relationships within communities committed to spiritual formation will grow out of interdependence. This concept is in sharp contrast with the radical independence I internalized during my Bible school days in the early 1950s. I was warned more than once that, when I was on the mission field, I would have to be my own pastor and be able to care for my own spiritual needs. Other missionaries would be too busy in ministry to take care of me; national Christians would expect me to take care of them. These expectations of self-sufficiency and going it alone were very much a part of the individualistic, modern, Western mission paradigm. (Douglas in Ott and Nettland 2006, 279)

Sadly, it is possible to love God's mission more than we love Him (Bessenecker 2006, 98–99).

Spiritual formation in community is also important for discernment. "Therefore, the most important prerequisite for discernment at the leadership level is that everyone in the leadership group is on an intentional journey of transformation—from spiritual blindness to spiritual sight" (Barton 2012, 31). Romans 12:2 says, "Don't copy the behavior and customs of this world, but

let God transform you into a new person by changing the way you think. Then you will learn to know God's will for you, which is good and pleasing and perfect."

Communal spirituality unites us when culture, personality, or gender may divide us. "It is easy to slip into one more version of 'us and them,' the very pattern we are trying to break down. Several things can help us avoid this tendency: remembering our own vulnerability, dependence and need for community, being truthful, and practicing confession and forgiveness," say Heuertz and Pohl (2010, 20). I envision SIL organizationally not as a rigid hierarchy, nor as an amorphous egalitarian mob, but instead as small communities of workers linked through expressed trust in God and trust in each other.

There are aspects of spiritual formation that occur only within the context of being in community with diverse workers from the whole Church. For example, Nicholls points out how minority culture SIL staff at times feel surprised and distanced by western leaders who seem triumphant and lacking a theology of suffering (2018, 95 and passim). Other cultural differences such as those in time orientation likewise give us an opportunity for growth—or division—depending on our ability to draw upon spiritual resources.

Others are seeing the need for spiritual formation in community in the new global missions workforce. Lee says, "Missiologists are busy identifying the changed mission environment that requires a new strategy and tactics for global engagement. Among other things, the religious nature of the Christian mission will be reemphasized, and the spiritual quality of the Gospel-bearers will become a major concern" (In Burrows, Gornick, and McLean 2011, 82).

Action #12: Convene Meeting of Younger Leaders

- Missiological themes: global diversification of the Church
- Literature themes: polycentrism
- Interview themes: collaboration

> A second age of world Christianity has dawned, indeed an age of global Christianity, with the faith established in areas that Christians of the earlier world church did not even know existed.
>
> —Scottish missiologist Andrew F. Walls In Greenman and Green (2012, 33)

Next and twelfth in my list of fourteen recommended actions, I suggest that the transition out of a west to the rest paradigm be hastened through convening a global meeting of younger leaders. The group would be selected primarily, though not exclusively, from the global south. The Lausanne Younger Leaders Gathering could be used as a model and transferable lessons learned. Other groups such as Missio Nexus have also had such gatherings and could be consulted.

The thinking behind proposed a younger leaders' gathering is that change to a stronger, more multicultural leadership in SIL requires more than passive patience for demographic shifts to occur. A convening of younger leaders would catalyze changes that are needed. Leadership selection and development is key to organizational change and to coherence in a geographically diffuse organization. The gathering would affirm organizational culture changes that have already begun and strengthen the network among new leaders. It would also increase the skills of the individual leaders participating. Gundling, Hogan, and Cvitkovich maintain that global leadership competencies can be disseminated most effectively and broadly through 1) supporting learning on the job and 2) recognizing that individual and organizational transformation are linked (2011, 194).

Attention would also need to be paid to gender diversity. There appears to be a need to confront gender bias, which occurs theologically in some global north contexts (especially in the US, as noted by Nicholls 2018) and culturally in some global south contexts.

Action #13: Create an Executive Limitation on Leaders Breaking Christian Unity

- Missiological themes: reconciliation

- Literature themes: individualism, independence, and self-reliance (and resulting divisions)
- Interview themes: collaboration

I recommend the SIL Board take the problem of the lack of unity among related organizations very seriously. Given the number of times there have been organizational tensions between these organizations and how such tensions are tolerated even among mission and development agencies, it is tempting for boards not to address this problem.

My specific thirteenth recommendation is that the SIL Board reflect missiologically on the topic of reconciliation.[22] Furthermore, I recommend the Board create an executive limitation that would prohibit SIL leaders from not making efforts to be in right relationship with leaders from other organizations.[23] As with other executive limitations, monitoring would occur on an annual basis. After practicing these behaviors the SIL Board could also promote them among the boards of related organizations.

Action #14: Establish Multi-tiered Consortia for Learning from Other Organizations

- Missiological themes: mission of God; maturity
- Literature themes: organizational/leadership issues
- Interview themes: learning

One of my takeaways from reading and researching for this dissertation is how much we can learn from other organizations. It would be a shame for this to be a one-off exercise, when there is so much we could learn on an ongoing basis from reflecting with other organizational

22. I would be glad to use what I learned through my dissertation reading to create a series of reflection exercises on reconciliation for the SIL Board.

23. Executive limitations are board-imposed boundaries on the behavior of the administration. They are a board innovation introduced by John and Miriam Carver. Executive limitations do not perfectly prevent undesirable behavior from happening, but proper use of them ensures conversation between a board and administration about actions that a board does not want to happen.

leaders. The SIL Executive Director has met repeatedly with small groups of other organizational leaders, but my hope is that this could be formalized at a number of levels in SIL.

Many SIL staff have earned reputations as academics, but what I am addressing here is not individual learning, but organizational learning. There are many internal ways we in SIL could improve our organizational learning. However, to appropriately contribute in our fast-changing world, we also need to look externally. The scholarship desired is not as practiced in the west with secular scientism, individualism, competition, and pride. Instead, what I am proposing requires the humility to assume that leaders from other organizations, whose ministries or activities may different significantly from SIL's, have something to teach us as SIL leaders. My interviewees indicated an awareness that they still had much to learn. And it is only through continued learning that we will understand how to faithfully participate in God's mission as the winds of change continue to blow.

In concluding this section it is my hope that these recommended actions appropriately reflect both deep thinking and actionability. As Hames says, "Viability comes down to expansive long-term thinking as well as focused short-term execution" (2007, 153). I look forward to dialoguing with SIL leaders about the issues raised here.

Conclusion

> As broken people, we stand in need of not one but many conversions, or constant 'reconversion', to use Rommen's term. Conversion from individualism to community; from autonomy to interdependence; from competition, nationalism, and racism to full-orbed reconciliation; from idolatry to true worship; from grasping to receiving; from oppressive dominion over creation to loving care of it; from indifference to passionate, prayerful action; from Western definitions of 'development' and paternalistic 'acts of service' to loving and respectful co-laboring for justice; from self-seeking protagonism to humble service.
>
> Latin American theologian Ruth Padilla DeBorst In Ott (2016, 143)

With respect to my thesis, the reading, research, reflection, and writing I have done have caused me to conclude that recruiting, supporting, and leading the increasingly multinational

missions workforce of today requires significantly different strategies and structures than have existed until now. I believe I now know some possible next steps in the journey for SIL. I offer my recommendations to SIL leaders for their discernment and curation. I hope my observations will also be helpful to other organizations, even as we have benefited from theirs. I know there are many more steps to go and pray for God's leading upon SIL in the days ahead.

APPENDIX A

A BRIEF HISTORY[1] OF SIL INTERNATIONAL AND WYCLIFFE

William Cameron Townsend (1896–1982) was the principal founder of SIL International in 1934. Townsend's vision was for the Bible to be accessible in every language of the world. Originally SIL was an abbreviation for Summer Institute of Linguistics, a reference to a summer school offered each year to equip staff with linguistics skills.

The second session of the Summer Institute of Linguistics included Ken Pike, who was later to receive his Ph.D. in linguistics, be very influential in the development of SIL, and serve as the President of SIL from 1942–1979. Over the years Pike worked first in Mexico and eventually with SIL colleagues around the world. He authored numerous books and articles and taught linguistics at multiple universities and in field workshops. His pioneering work in phonology, tone, and the role of language in human behavior earned him 15 nominations for the Nobel Peace Prize.

SIL's work first expanded from Mexico into other languages of the Americas (e.g., Navajo, 1944; Peru, 1945). In the 1950's SIL began work in Asia (Philippines, 1953) and in the Pacific (Papua New Guinea, 1956). SIL's work in Africa began in Ghana in 1961. In 1968 Townsend visited the Soviet Union with hopes of eventually seeing work begun there. Linguistic training also expanded to other countries such as Canada in 1944 and the UK in 1953.

SIL's work also grew in the form of birthing other related organizations. Townsend founded Wycliffe Bible Translators in 1942 in order to raise the people, prayer, and funds needed for SIL's work. In 1948 he founded the Jungle Aviation and Radio Service (JAARS) to provide air transportation and other technical services for SIL staff in remote locations. In 1993 SIL and Wycliffe USA started the Seed Company as an alternative strategy for funding translators in field locations.

Townsend's response to limited access for missionaries in Latin America caused him to develop SIL in unique ways. SIL was registered as a nonsectarian scientific organization, but its Christian character was preserved through a number of mechanisms including recruitment of staff almost exclusively through Wycliffe Bible Translators, which was registered as a church. As apparent through the description of Ken Pike above, Townsend supported an academic approach to Bible translation. But Townsend was also committed to a development approach to missions that included language development and emphasized practical expressions of love for everyone from common people to high-ranking government officials.

Recognitions of SIL's work include:

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1. In-depth accounts of SIL and Wycliffe histories can be found in the following books:
   - For the Gospel's Sake: The Rise of the Wycliffe Bible Translators and the Summer Institute of Linguistics by Boone Aldridge
   - A New Vision for Missions: William Cameron Townsend, The Wycliffe Bible Translators, and the Culture of Early Evangelical Faith Missions, 1917–1945 by William Lawrence Svelmoe
   - Missionaries of the State: The Summer Institute of Linguistics, State Formation, and Indigenous Mexico, 1935–1985 by Todd Hartch
   - Pike's Perspectives: An Anthology of Thought, Insight and Moral Purpose by Ken Pike and Hugh Steven
   - Uncle Cam by James Hefley, Marti Hefley, and James Yu
   - A Thousand Trails by Hugh Steven
   - Ken Pike: Scholar and Christian by Eunice Pike.

- the Ramon Magsaysay Award for International Understanding in 1973 (Philippines)
- the UNESCO International Reading Association Literacy Prize for literacy work in Papua New Guinea in 1979
- Commemorative stamps by the governments of Papua New Guinea and the Philippines
- Special Consultative Status with the Economic and Social Council of the United Nations (ECOSOC) in 1997
- the *Chevalier de l'Ordre des Palmes Académiques* (Academic Laurels) for literacy in 2007 (Burkina Faso)

Technical accomplishments of SIL include:

- the Ethnologue (https://www.ethnologue.com/), the premier and authoritative directory of the world's languages
- being appointed the registration authority of ISO 639-3 (http://www-01.sil.org/iso639-3/), the three letter codes identifying specific languages
- ScriptSource (http://scriptsource.org/), a website of the scripts and alphabets used to represent the world's languages, as well as a platform for collaboration and development
- being the world's leading provider of linguistic and Bible translation software and fonts (http://software.sil.org/products/)
- making dictionaries available online through Webonary (http://www.webonary.org/).

Quoting from the SIL website (https://www.sil.org/about), SIL

> has grown from a small summer linguistics training program with two students to a staff of over 5,000 people from 89 countries of origin. SIL is currently involved in over 1,660 active language projects, representing 1.07 billion people in 162 countries. Inspired by God's love, we advocate, build capacity, and work with local communities to apply language expertise that advances meaningful development, education, and engagement with Scripture. Our services are available without regard to religious belief, political ideology, gender, race or ethnic background.

Regarding the history of "Wycliffe" and how it changed to become more than 100 organizations, I will quote from the Wycliffe Global Alliance website (http://www.wycliffe.net/about-us/more?id=1260):

> In 1980, Wycliffe Bible Translators International was incorporated as a separate corporation from Wycliffe Bible Translators Inc. Organizations that had been divisions of Wycliffe Bible Translators Inc. became divisions of Wycliffe Bible Translators International, and Wycliffe Bible Translators Inc. (now also known as Wycliffe USA) went on to focus on its role of relating to the U.S. public.
>
> In 1991, the decision was made to restructure Wycliffe International. The term "division" became obsolete, and the Wycliffe organizations became self-governing member organizations of Wycliffe International. . . .
>
> This restructuring had significant consequences. Member organizations became fully self-governing and responsible to develop and shape their organizations and their policies according to cultural and national concerns. Wycliffe International's role became one of facilitating, of providing standards and guidelines, of making recommendations, and of giving global direction and support. Wycliffe International would no longer write policies governing the member organizations.
>
> During this same era, the historic structure of Wycliffe International and SIL International's interconnectedness also began to shift. Through much of their history, they had a shared board, and members of one organization were also members of the other. In 2008, Wycliffe International and SIL changed their structures to incorporate separate boards. They are now distinct organizations with separate boards. The organizations still share a close and highly valued partnership, but each is also exploring new partnerships with other organizations that work with or as a part of minority

language communities. Each organization makes its own unique contribution while also working in unity with its partner organizations. Many Wycliffe organizations continue to second much of their personnel to SIL, and Wycliffe International and SIL work together on a number of strategies.

In 2008, Wycliffe International began a new journey with a new board, executive director and Global Leadership Team. The new leadership began to look at how God was at work in his Church worldwide and how Wycliffe could best participate in His global mission.

In February of 2011, Wycliffe International became Wycliffe Global Alliance.

So SIL remains a singular but Wycliffe is a plural. Another momentous change has been that the Wycliffe Global Alliance has chosen in recent years to distance itself from SIL, preferring to have separate board meetings and a quadrennial convention separate from SIL and to not include SIL in the alliance. Many individuals find themselves part of both SIL and a Wycliffe organization, but with varying degrees of alignment between SIL and Wycliffe organizations, it can be a confusing experience for all involved.

APPENDIX B

RESEARCH INTERVIEW OUTLINE

- Introduction: set other person at ease, remind of purpose and clarify expectations, remind about informed consent, ask preference for citation versus anonymity
- Questions
    1. What is your current role in your organization?
    2. How long have you served as a leader in your organization?
    3. How large is your organization in terms of number of people?
    4. How old is your organization?
    5. What country was the founder of your organization from?
    6. Some have observed that we are moving out of a missiological paradigm of “west to the rest” into one of “the whole Church taking the whole gospel to the whole world.” What, if any, shifts have already occurred in your organization that you would cite as being somehow related to this paradigm shift?
    7. What organizational strategies have you found effective in recent years?
    8. How well do you think your organization’s structure is serving your organizational purpose today? Have you restructured in recent years? If so, what organizational design principles guided you?
    9. How well do you think your organization’s remuneration system is serving your organizational purpose today? Have you made any changes in your remuneration processes, policies, or philosophy in recent years? Please describe them.
    10. How well do you think your organization’s recruitment system is serving your organizational purpose today? Have you made any changes in your recruitment processes, policies, or philosophy in recent years? Please describe them.
    11. How diverse is your board and staff and how are you helping that change?
    12. Some organizations are finding a proliferation of other organizations, whether local, national, or international, with whom they can partner. Has that been your experience and if so, what has been your organizational response?
    13. Perhaps the deepest aspect of any organization is its organizational culture. Organizational cultures can represent great strengths but also weaknesses. Has the leadership of your organization been considering its culture and, if so, what has it done about it?
    14. What else that we have not already discussed do you think I should know?
    15. Whom else do you think I should interview?
- Express appreciation, offer copy of dissertation when I am finished

APPENDIX C

LEADERS INTERVIEWED AND THEIR ORGANIZATIONS

Pre-research Interviews

Table C.1. Those interviewed (and their organizations) before research

Interviewee	Organization
Paul Bendor-Samuel	Oxford Centre for Mission Studies
David Bennett	Lausanne Movement
William Dyrness	Fuller Theological Seminary
Colin Edwards	Redcliffe College; Interserve
Joe Handley	Asian Access
Scott Moreau	EMQ; Wheaton College Graduate School
Craig Ott	Trinity Evangelical Divinity School
Eldon Porter	Missio Nexus; COMIBAM
Reinhold Titus	OM
Enoch Wan	Western Seminary
Allen Yeh	Biola University

Research Interviews

Table C.2. Research interviewees and their organizations (alphabetically by organization)

Interviewee	Organization
(Anonymous)	(Anonymous)
Joe Handley	Asian Access
Kang-San Tan	BMS (Baptist Mission Society) World Mission
Douglas Livingston	Camino Global[2]
R. Stephen Coffey	Christar
Philip Ian Mounstephen	Church Mission Society
Paul Borthwick	DAI (Development Associates International)
Jane Overstreet	DAI (Development Associates International)
Mark Oxbrow	Faith2Share
Rick Sessoms	Freedom to Lead
Stan Wallace	Global Scholars
Jim Haney	IMB
Bijoy Koshi	Interserve
Rich Rudowske	Lutheran Bible Translators
Dean Carlson	OC USA
Lawrence Tong	OM
Sam Wunderli	OMF
Fred DiMado	Pioneers
Eric Peters	Pioneers
Joshua Bogunjoko	SIM
Lauren Libby	TWR
Henry Bell	WEC

[2] Now merged with Avant Ministries.

APPENDIX D

CONCEPTUAL MODELS TO USE IN DEVELOPING THE AUDITS

Below I offer conceptual models that could be useful to explore with leaders during the auditing process.

First, Ralph Winter (1981) cites a four stage model of missions development that has been widely referenced. The stages are:

- Stage 1: A Pioneer stage—first contact with a people group.
- Stage 2: A Paternal stage—expatriates train national leadership.
- Stage 3: A Partnership stage—national leaders work as equals with expatriates.
- Stage 4: A Participation stage—expatriates are no longer equal partners, but only participate by invitation.

A second model, which is an expansion of the first, is that of the Global Church Planting Network, whereby efforts in countries are judged to be in one of five categories:

1. Pioneer: Outsiders often lead initiatives when in-country workers are few.
2. Partner: Outsiders and in-country workers partner together, and either group could be leading.
3. Support: In-country workers will lead and work with outsiders to define what support is needed.
4. Encourage: In-country workers do all of their national work, but may need support and encouragement to take on needs in other countries.
5. Challenge: These countries should be taking a strong initiative in national and global work. If they are not, outsiders should exhort them to action.

See https://gcpn.info/needs/missiographic_church_planting.pdf. This is admittedly a simplistic model and God may choose to call workers in unlikely directions at any time. But resourcing for Bible translation and language development in a country should at least be considered in light of

comparable global needs. Potentially this model could be further developed in forms that better suit language development and Bible translation.

Next, Missio Nexus provides a helpful infographic that is a maturity model for organizations cooperating together. See https://missionexus.org/degrees-of-partnership/. This model could be used in each country to assess progress in cooperation and identify next steps.

Fourth, LaPiana Consulting provides this map of collaborative options:

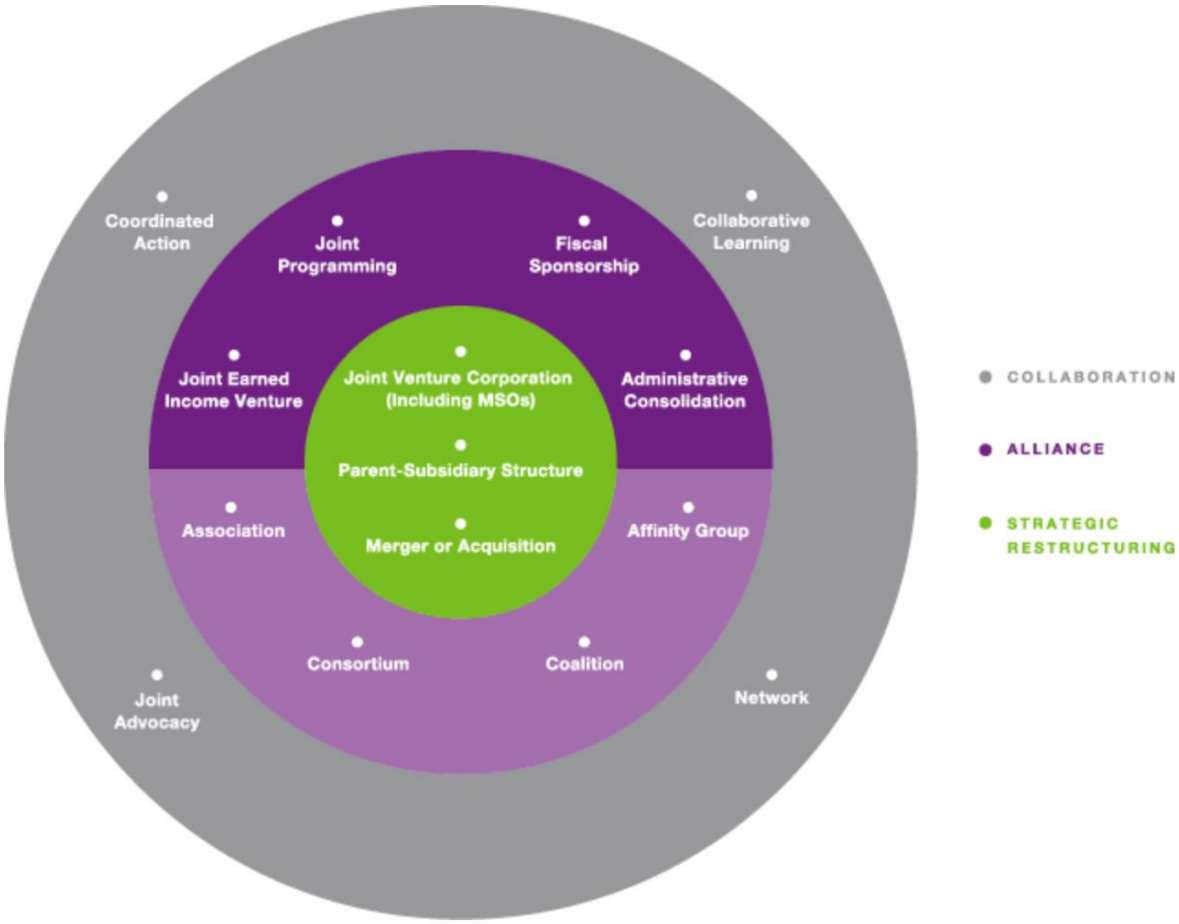

Figure 1. Options for organizational collaboration

From https://www.lapiana.org/insights-for-the-sector/insights/collaboration-and-strategic-restructuring/collaborative-map.

On the outer ring of figure 1 are possibilities for initial or loose collaboration among organizations. The middle ring shows options for deeper cooperation in alliance activities. The innermost ring provides possibilities for restructuring of organizations.

Development practitioner and author David C. Korten has provided the following fifth model (cited by Myers 1999, 98) that shows a progression from outside relief to a people movement:

Table D.1. Korten's model of different types of development work

	Relief and Welfare	**Small-scale, self-reliant local development**	**Sustainable systems development**	**People's movements**
Type of problem	Shortage of things	Shortage of skills and local inertia	Failure of social and cultural systems	Inadequate mobilizing vision
Time frame	Immediate	3–5 years	10–20 years	Indefinite
Scope	Individual and family	Neighborhood village	Region and nation	National and global
Chief actors	Development agency	Development agency and community	All relevant public and private institutions	Networks of people and organizations
Role of agency	Doer	Mobilizer and teacher	Catalyst	Activist and educator
Management style	Logistics management	Community self-help	Strategic management and systems development	Linking and energizing self-managed networks

This model is relevant for the work of language development and Bible engagement, if not translation. Again, SIL efforts in individual countries could be assessed against this model and future directions determined.

Finally, Hwa's (2014, chapters 3 and 4) four criteria for a contextualized theology/missiology seem useful also for judging organizational options:

1. relevance to sociopolitical concerns,
2. efficacy in respect of the church's evangelistic and pastoral concerns,
3. inculturation, and
4. faithfulness to the Christian tradition.

APPENDIX E

TOPICS FOR ADDITIONAL RESEARCH

As with any research, the findings of this dissertation also reveal additional questions that could be fruitfully explored. Possible topics for additional research include the following:

- What can we learn about appropriate sodality characteristics from global south modality characteristics? (And should we assume different sodality structures for different geographic regions?)
- How does each major era of SIL and Wycliffe development related to the missiology of the times?
- What are the effects of globalization and localization on centralization and decentralization of Christian mission and development agencies?
- What “elective affinities” (a Weberian concept of links between ideas, cf. Miller 2003, 4 ff.) are in SIL? e.g., spiritual devotion with independence (which are not linked in the global south)
- What would value chains of language development, Bible translation, and Scripture access and engagement look like? What would SIL’s role look like in these chains for the past, present, and future?
- Where in SIL are more global south staff being included and what can be learned from those situations?
- What key indicators would be best for tracking diversification of staff in SIL?
- What can be learned from former SIL staff from the global south?

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Personal Profile and Reflexivity Statement

I recognize that my background and position affect all aspects of this research, including the choices of research questions, literature reviewed, interpretation of research results, and writing style.[3] While I cannot escape my situatedness and subjectivity, I can be clear about it. Therefore I share the following brief personal profile in order to help the reader know my potential biases as author.

I was raised in Lancaster, Pennsylvania, USA in 1960 in a white, middle class suburban family, consisting of a mother, a father, and an older and a younger sister. My ethnic heritage is some combination of English, Scottish, and German. My family attended a mainstream Protestant church on a weekly basis, but experienced spiritual awakening due to the efforts of a lay witness renewal movement. In 1978 I moved to Boston to study chemistry at Northeastern University and there grew in my Christian discipleship and understanding of urban life. After marrying my wife, Kathy in 1983, we had two daughters and I worked in the chemical industry. Our first daughter was diagnosed with a type of muscular dystrophy. We became part of a church planting effort in inner city Boston (Mission Hill) and subsequently an ethnically mixed congregation.

3. I like the witticism, “Where you stand depends on where you sit.”

We joined Wycliffe Bible Translators in 1997 and were seconded to SIL International in 1998. We served with SIL as part of the work in southeast Asia and were resident in the Philippines until the end of 2007. In 2008 I became part of the Executive Director Team of SIL and continued in that capacity until 2016, when I took a transitional role, started the Doctor of Ministry study program at Gordon-Conwell, and then took a sabbatical. Since that time, in addition to my studies, I have served as a global leadership consultant for SIL. I served on the board of directors of Wycliffe USA for nine years and am currently on the board of DOOR (Deaf Opportunities Outreach) International.

As a statement of reflexivity[4], having been born and raised in a western country, I have been deeply and profoundly influenced by the western tradition. This influence extends to my behaviors, beliefs, and values. I have also chosen to identify with and enter into the Christian tradition, though this experience has also been deeply and profoundly influenced by the western tradition. I am also a participant in cross-cultural Christian missions and this has at times challenged both my western and western Christian experience. I am thankful for colleagues from other cultures, especially the Philippines, Indonesia, and Japan, who have enabled me to see aspects of myself and of the Christian tradition that would not otherwise be visible to me. I remain a learner, in need of the observations and insights of sojourners from many places.

I conclude with a note about credentials and competency. Because I do not have the credentials, namely an "ATS Board of Commissioners-approved MDiv or its educational equivalent," I cannot formally receive a Doctor of Ministry (DMin) degree for my efforts. In pointing this out I am not soliciting pity. The DMin experience has been meaningful for me and I believe it has and will definitely benefit my organization, SIL International, as I had hoped. But

4. "Reflexivity is the activity of noticing and thinking about the nature of our involvement in our participation with each other as we do something together" (Stacey In Bushe and Marshak 2015, 166-167).

because it has been beneficial, I feel compelled to appeal for the DMin experience to not be culturally captive to a credentials system. The credentials system could be complemented with a competency-based system that would recognize vocational and other life experience and require students to indicate their learning through demonstrable competencies. For another voice on this matter, see the sidebar entitled “Credentials versus Competency” in Lakota author Richard Twiss’s book, *Rescuing the Gospel from the Cowboys* (2015, 94–95).